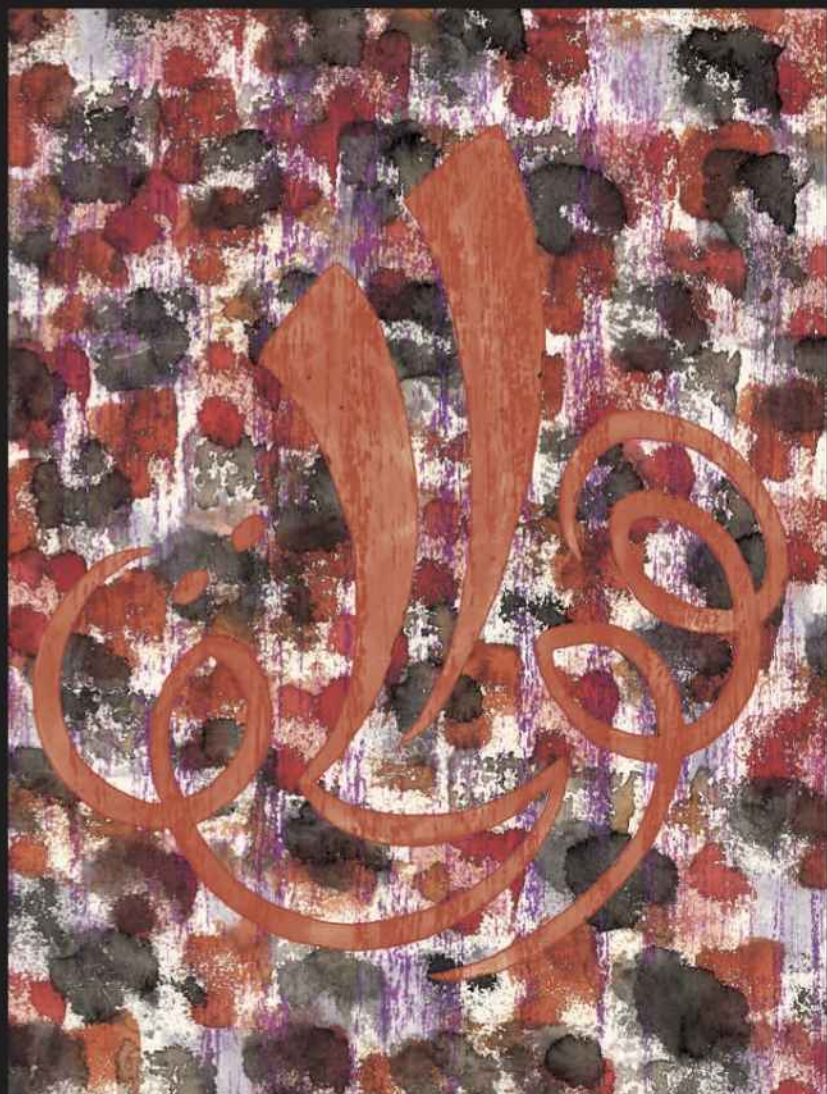


Sufficient Provision for Seekers of the Path of Truth

(Al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq)

VOLUME ONE



SHAIKH ‘ABD AL-QĀDIR AL-JĪLĀNĪ

TRANSLATED FROM THE ARABIC BY MUHTAR HOLLAND

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for Seekers
of the Path of Truth

[Al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq]

VOLUME ONE

Sufficient Provision for Seekers of the Path of Truth

[*Al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq*]

A COMPLETE RESOURCE ON THE INNER AND OUTER ASPECTS OF ISLAM

VOLUME ONE

SHAIKH 'ABD AL-QĀDIR AL-JĪLĀNĪ

TRANSLATED FROM THE ARABIC BY MUHTAR HOLLAND



AL-BAZ PUBLISHING, INC.
HOLLYWOOD, FLORIDA

"He [Allāh] is the Truth." Qur'ān (22:6)

Cover Design: Rohana Filippi

Using watercolor and wax to combine the beauty of Arabic script with the Qur'ānic message on paper, Italian artist Rohana Filippi has developed her own artistic style through personal research and inner inspiration. Her art is entirely devoted to "expressing Allāh's presence everywhere."

Ms. Filippi, who currently resides in Colombia, has lived and worked in Italy, England, Mexico, and the United States.

Cover Design: Dryden Design, Houston, Texas

Cover Preparation: Susan Lee Graphic Design, Ft. Lauderdale, Florida

Body text set in Jilani and Ghazali fonts by Al-Baz Publishing, Inc.

Printed on acid-free paper.

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Second Edition: January 2008

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Library of Congress

Catalog Card Number: 95-75589

ISBN: 1-882216-07-5

Sufficient Provision for Seekers of the Path of Truth, Vol. 1

ISBN: 1-882216-12-1

Sufficient Provision for Seekers of the Path of Truth, set of 5 volumes

Published by Al-Baz Publishing, Inc.

8807 148th Ave NE, Bldg. E, Redmond, WA 98052

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Publisher's Preface

The words of Shaikh 'Abd al-Qādir al-Jilānī can undoubtedly be considered among the most precious treasures of Islām. Indeed, Al-Baz Publishing was founded with the intention of providing fine English translations of his works for the benefit of English-speaking Muslims everywhere, in the spirit of wishing to share the benefit and blessing we have received ourselves at his hand.

I first became interested in Shaikh 'Abd al-Qādir (may Allah be well pleased with him) in learning from my own spiritual guide and benefactor Bapak Muhammad Sumohadiwidjojo, founder of the Subud brotherhood (may Allāh be well pleased with him), that Allāh had bestowed on the Shaikh the same opening and contact that Bapak himself received from Allāh, and which he has passed on to us.

Anyone familiar with the *latihan kejiwaan* of Subud will know that to be so honored, as Bapak was by Almighty God, is a rare occurrence in the history of mankind, for such grace is usually bestowed on very few of His creatures. My interest thus being aroused, I sought out the surviving manuscripts from their various repositories around the world, and began the task of having them translated. From the very first reading it was apparent to me that what Bapak had said about the Shaikh was true.

O reader! This endeavor is for you! If you find benefit in the reading of these talks, pray that Allāh bless the Shaikh, and pray for us too, that our offering may find acceptance in His sight!

Ruslan Moore
Al-Baz Publishing, Inc.
August, 1997

Acknowledgments

All praise is due to Allāh, the Beneficent, the Merciful!

We bear witness that there is no god except Allāh, and that Muḥammad is the Messenger of Allāh!

Our Lord, thank You for giving us this wholesome task!



Grateful thanks to Muhtar Holland for devoting years of his life to translating these works; may Allāh bless him! Grateful thanks to Omar, Ebrahim and Suliman Ghoor, their families and family friends, without whose help the publishing of these volumes might have been delayed by years. Thanks also to the many who have helped make this publication possible, among them the following:

Husein Rofé for “Reflections on Subud”

Salim al-din Quraishi of the British India Office Library, London

Lateef Ismail

Rohana Alkaitis

Ridwan Lowther for research and for style and font assistance

Liliana Gardner for design fundamentals

Frances Gardner for the flowers

Rohana Filippi for the cover art

Translator’s Introduction

During a period of well-nigh forty years, between A.H. 521/1127 C.E. and A.H. 561/1166 C.E., countless seekers of the Path of Truth—non-Muslims as well as Muslims—were able to obtain provisions for their journey by attending the sessions held for their benefit by Shaikh ‘Abd al-Qādir al-Jīlānī (many Allāh be well pleased with him).¹

Most of the Shaikh’s literary works are actually records of his spoken words—words uttered spontaneously, not from a prepared text. To the great good fortune of countless other seekers down to the present day, many of his utterances, including almost two hundred complete discourses, were recorded by attentive listeners. In English translation, one collection has been available for several decades. More recently, in 1992 and 1997, English-language editions of all the known compilations have been published, in four volumes, by Al-Baz Publishing, Inc.

After reading those discourses, we can easily conclude that individuals from all walks of life, and groups of people from all segments of society, were readily accepted in the presence of Shaikh ‘Abd al-Qādir (may Allāh be well pleased with him). There is no evidence to suggest that non-Muslim seekers were treated in what might be called a “proselytizing” fashion. The one emphatic distinction we cannot fail to notice is the distinction between sincerity and hypocrisy. Perhaps for this very reason, the Shaikh proved to be a highly successful missionary. Through the spiritual reality of his being, he represented a living invitation to genuine Islām, and many non-Muslims responded to that invitation (more than five thousand during his lifetime, according to traditional statistics). Maybe one of their number became the friend at whose urging, “because of his excellent appreciation of what is right and

¹ For more general background information, including an explanation of the names and titles of Shaikh ‘Abd al-Qādir, a short account of his life in Baghdād, and a brief survey of his literary works, please refer to the section headed **Concerning the Author**, on p. 447.

proper,” the Shaikh agreed to undertake the composition of *Sufficient Provision for Seekers of the Path of Truth*.²

It is surely significant that Chapter One is headed: “On what is required of someone who wishes to enter Islām.” But does this mean that *Sufficient Provision* is essentially a manual of traditional Islāmic belief and practice, compiled for the benefit of newcomers to the religion? Is it more adequately described by the distinguished scholar³ who calls it “a treatise on legalistic ethics and theology”? Or was a friend of the translator closer to the mark, when he suggested that it might bear comparison with al-Ghazālī’s *Ihyā’ ‘Ulūm ad-Dīn* [*Revival of the Religious Sciences*], given the range of its contents and its encyclopedic character? Do I hear a voice telling me: “Remember the fable of the blind men trying to describe the elephant!”?

After first advising the reader to study the Author’s Prologue, I shall now attempt some kind of answer to these questions, beginning with the significance of that initial Chapter heading. I shall do so by quoting from the concluding passage of the final section of Chapter Three:

By carrying out the commandment [of Allāh] in the five basic acts of worship, as described in the earlier chapters of this work, a person will come to be a Muslim. Then, by diligently cultivating these good practices [also described], he will come to be one who treads in the footsteps of the Islāmic tradition. He will thereby obtain a certain amount of direct knowledge, though it still remains for him to discover the real experience of direct knowledge of the Creator.

Since this involves the workings of the spiritual core, we postponed discussion of the subject, in order to make it easy for him to take the initial step of entering our religion. But once he has clothed himself outwardly with the light of Islām, we shall say to him: “**Now clothe yourself inwardly with the light of faith!**”

Seekers of the Path of Truth can clearly rest assured that Shaikh ‘Abd al-Qādir (may Allāh be well pleased with him) intended this work to shed light on the workings of the spiritual core, as well as on many religiously significant aspects of external conduct.

The emphasis in much of this first volume, for reasons explained by the author himself, is undoubtedly placed on “ritual and ethical” concerns, while the spiritual dimensions loom larger as the work progresses.⁴ In Volume Two, for instance, which contains the Shaikh’s

² See the **Author’s Prologue** on pp. 5 and 6 below.

³ J. S. Trimmingham, on p. 41 of his book *The Sufi Orders in Islam* (Oxford University Press, 1971).

⁴ In his article “‘Abd al-Qādir” in *Shorter Encyclopaedia of Islam*, D. S. Margoliouth initially classifies *al-Ghunya* [*Sufficient Provision*] as “a ritual and ethical treatise,” but then proceeds to indicate the fuller breadth and depth of its scope, including a reference to the author’s “mystic interpretations” of the Qur’ān.

interpretative commentary [*tafsīr*] on several verses [*āyāt*] of the Qurʾān, a paragraph like the following is by no means untypical:

When someone attains to the Loving Friend, he is safely delivered from woe and lamentation. When someone attains to unfiltered vision, he has no further use for hearsay information. When someone attains to the Everlasting Lord, he is safely delivered from grief and sorrow. When someone attains to close companionship, he is safely delivered from lonely separation. When someone attains to noble dignity, he ceases to be affected by emotional upheaval. And when someone attains to the Ultimate Meeting, he is rendered immune to painful suffering.

This work is unmistakably different, in several important respects, from the collections in which the Shaikh's live discourses have been recorded. Similarities abound, however. For instance, in *Sufficient Provision*, certain topics are aptly treated under the heading *Majlis*, the Arabic term meaning "session; discourse; sermon," for it is clear that our author can express himself no less bluntly, as a writer, than he does as a direct speaker. In Volume Three, near the end of the *Majlis* devoted to the month of Ramaḍān, we read:

The month of Ramaḍān is the month of serenity and purity, the month of fulfillment and fidelity.... So, if it does not have the effect of improving your heart..., what else can exert a positive influence...? You had better pay attention, O miserable wretch.... Come to your senses, wake up from your slumber, shake off your heedless indifference, and take a good hard look at what has befallen you... Take full advantage of the time that is still available.... If you follow this advice, you may yet be one of those who receive the blessings of mercy and compassionate grace.

The final chapters of *Sufficient Provision*, contained within Volume Five, are devoted to the Spiritual Path [*Ṭarīqa*]. In the very last chapter, the subjects discussed are: the sacred struggle against the devil and the lower self, absolute trust in the Lord, goodness of moral character, thankfulness, patience, contentment and truthfulness. As Shaikh ʿAbd al-Qādir (may Allāh be well pleased with him) explains: "These seven items form the foundation of the Spiritual Path, and all of them are highly beneficial."

If these few observations and examples have served their purpose, I trust the dear reader will take any slick or sweeping characterization of this massive work with the proverbial pinch of salt. There can be no substitute for personal scrutiny, which may be assisted by the following clarifications, mostly concerning the structure of this Al-Baz edition of the English translation.

**Concerning the arrangement of the subject matter
(1) in the original Arabic text;
(2) in the present edition of the English translation:**

1. In the original Arabic text of the work entitled *al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq*, primary divisions are marked by the heading *Bāb* [Chapter]. Major subdivisions are headed *Kitāb* [Book] or *Majlis* [Discourse]. Minor subdivisions are indicated by the term *Faṣl* [Subsection]. The division of the entire work into two volumes began with the first printed edition, produced in Cairo in A.H. 1288/1872 C.E., and subsequently reprinted many times. This otherwise arbitrary division was clearly made for reasons of publishing practicality. In the printed edition published by Dār al-Albāb, Damascus, n.d., the work is likewise divided into two parts (192 pp. + 200 pp.), but these have been bound together in one single volume.⁵

2. In this edition of the English translation, entitled *Sufficient Provision for Seekers of the Path of Truth*, the words “Chapter,” “Book” and “Discourse” have been preserved for the appropriate major headings. Subsections have not been labeled as such, however, since subheadings are adequately distinguished by modern typographic devices. Chapter and Discourse headings, unnumbered in the Arabic version, have been numbered here for ease of reference.

While the Arabic text covers almost four hundred pages, in the edition mentioned above, the English counterpart covers more than seventeen hundred. The difference is quite striking, but easy to explain:

- The Arabic text is densely printed in a small font, with very few punctuation marks. Comparable treatment of the English version would have resulted in extremely poor legibility.
- The contrast is partly due to the nature of the Arabic script. This is generally unvowelled, so that *majlis*, for instance, is written—and printed—as *mjls*. Doubled consonants are not visible as such, there are

⁵ Although it is undated, the Dār al-Albāb edition bears every sign of fairly recent publication, probably in the 1980s.

no capital letters, and the letters of each word are most often closely linked together, in print as well as in handwriting. The name “Muḥammad” is therefore spelled *mḥmd*, and the whole name in Arabic takes up little more space than the initial “M” of the transliterated form.

- Due to significant differences in word formation, grammar and syntax, the typical Arabic sentence is more concise than its English counterpart. Let me offer just one rather striking example: The single Arabic word *kabbir* (simply *kbr* in writing or print) means: “Proclaim the Supreme Greatness of the One Almighty God.” It is true that “Say, ‘Allāhu Akbar’” could qualify as a translation of sorts—despite being two-thirds Arabic—but even this shorter expression is still about five times the length of *kbr*.

- In the Damascus edition of *al-Ghunya*, on which the present translation is almost entirely based, the editor has supplied about a dozen footnotes, all of them quite brief. The contrast here is particularly stark, since the translator has provided hundreds of footnotes, many of them quite lengthy.

Enough said, I trust, to explain why *Sufficient Provision* has been published in several volumes. Attention to the subject matter has resulted in this particular five-volume set, following dividing lines apparent in the structure and contents of the work.

Of the points that remain to be clarified, the most important concerns the editorial treatment of Volume One, where certain subsections have been assigned to the Appendices. As for the material presented in Appendix 1, this consists of selections from the Book of Good Manners [*Kitāb al-Ādāb*], most of them relating quite specifically to physical situations and cultural conditions that are likely to be remote from the everyday experience of our readers. In the case of Appendix 2, the material was actually classed as supplementary by the author himself, when he appended his account of the heretical sects to Chapter Four.

Regarding the Chapter headings, these are unnumbered in the Arabic text, so the numbers One through Seventeen have been supplied for convenience. In the Damascus edition, the important section on Marriage⁶ is not designated as a Chapter, but it has been labeled Chapter Two in this translation, since the author subsequently refers to it as a “chapter [*bāb*].”⁷

⁶ Vol. 1, pp. 112–50.

⁷ Vol. 5, p. 75.

For the sake of clarity and continuity, I have occasionally decided that an explanatory sentence or paragraph, though occurring in the body of the Arabic text, would be more effective as a note at the foot of the page. I have flagged every footnote of this kind with the prefix **Author's note**. This device has mostly been applied to the chain of transmitting authorities [*isnād*], cited by the author to establish the authenticity of a traditional report. Except where otherwise indicated, all other footnotes have been supplied by the translator.

As a way of according explicit recognition to the value of certain reference works, let me list the specific editions that have served as my faithful companions:

- *The Holy Qur'ān*. Translation and Commentary by Abdullah Yusuf Ali. Leicester, England: The Islamic Foundation, 1975.
- *The Glorious Koran*. English translation by Muhammad Marmaduke Pickthall. London: George Allen and Unwin, 1980.
- Arthur J. Arberry. *The Koran Interpreted*. London: Oxford University Press, 1964.
- Thomas Patrick Hughes. *Dictionary of Islam*. Lahore, Pakistan: The Book House, 1964.
- E.W. Lane. *Arabic-English Lexicon*. 2 vols. Cambridge, England: Islamic Texts Society Trust, 1984.
- *Shorter Encyclopaedia of Islam (SEI)*. Leiden, Netherlands: E.J. Brill, 1961.

In concluding this introduction, I offer praise and thanks to the Lord of Truth (Almighty and Glorious is He), and invoke His blessings upon all who seek His Path.

Muhtar Holland

August 27th, 1997

23 Rabī' II, 1418



Sufficient Provision
for Seekers
of the Path of Truth

[Al-Ghunya li-Ṭālibī Tarīq al-Ḥaqq]

VOLUME ONE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*So remember Me,
and I will remember you...
(Qur'ān 2:152)*

Author's Prologue

Praise be to Allāh for His gracious favor, and blessings and peace be upon the Prince of His Prophets and upon his family and his friends.

The following are the words of our Supreme Helper [*Ghawthunā'l-A'zam*], the Mainstay of the Arabs and the non-Arabs [*Sanad al-'Arab wa'l-'Ajam*], the Light of Mankind and the Jinn [*Nūr ath-Thaḡalain*], the Axis of East and West [*Quṭb al-Khāfiqain*], the Reviver of the Prophetic Example [*Muḥyi's-Sunna*], Abū Muḥammad 'Abd al-Qādir al-Ḥasanī al-Ḥusainī al-Jīlānī (may Allāh the Exalted sanctify his innermost being, and may He pour His gracious blessings in abundance upon those who follow his lofty example):

Praise be to Allāh, for every book must begin with the declaration of His praise, as every speech must start with the mention of His name. The people of bliss will take delight in praising Him [hereafter] in the abode of requital and reward. By His name is every sickness healed, and with it every grief and tribulation is removed. Toward Him hands are raised in earnest entreaty and supplication, in hardship and in ease, in good times and in bad. He is Attentive [*Sāmi'*] to all voices, with all their various forms of speech in different languages, and He is Responsive [*Mujīb*] to those who feel the need to appeal [to Him].

Praise be to Him, therefore, for all that is best and finest, and thanks be to Him for all the favors He has bestowed, for all the gifts He has granted, and for the evidence and guidance He has clearly shown. May His blessings be upon His chosen friend [*ṣaḡī*] and Messenger [*Rasūl*], Muḥammad, through whom He has guided us out of error, and on his family, his companions, his brother Envoys [*Mursalūn*] and the angels brought near [*malā'ika muḡarrabūn*], and may He grant them peace.

Now to address the subject of the present work: One of my friends had been pressing me, urging me in very emphatic terms to compose this book, because of his excellent appreciation of what is right and proper.

Of course, Allāh is the One who protects from harm [*Āsim*] in words and deeds, the One who has insight [*Muṭṭali'*] into consciences [*ḍamā'ir*] and intentions [*niyyāt*], and the Benefactor [*Mun'im*] who graciously condescends to facilitate whatever He wishes. Refuge with Him (Almighty and Glorious is He) must be sought through cleansing hearts of pretense [*riyā'*] and hypocrisy [*nifāq*], and replacing bad deeds with good. He is Forgiving [*Ghāfir*] of sins and mistakes, and Accepting [*Qābil*] of repentance from His servants.

I came to recognize the sincerity of his [my friend's] wish to acquire real knowledge [*ma'rifa*] of modes of behavior consistent with the sacred law [*ādāb shar'iyya*], namely obligatory religious duties [*farā'id*], recommended practices [*sunan*] and formal refinements [*hai'āt*]; real knowledge of the Maker [*Ṣāni'*] (Almighty and Glorious is He) through signs [*āyāt*] and indications [*alāmāt*]; then instruction in the Qur'ān and Prophetic utterances [*alfāz nabawiyya*], in discourses [*majālis*] we shall mention later; and real knowledge of the morals and ethics of the righteous [*ṣāliḥūn*], which we shall review in the course of the book, so that it may serve as a helper to him in following the path of Allāh (Almighty and Glorious is He), in carrying out His commandments and observing His prohibitions.

I found that he had a sincere intention [*niyya ṣādiqa*], which I experienced within me among the revelations of the Unseen [*futūḥ al-ghaib*], so I gave him a positive response in this matter.

Promptly and eagerly, counting on the reward, hoping for salvation on the Day of Reckoning, I set about the work of compiling this book, with the helpful guidance of the Lord of lords [*Rabb al-arbāb*], the Inspirer of what is right [*Mulhim aṣ-ṣawāb*], and I have given it the title:

Sufficient Provision for Seekers of the Path of Truth
[*Al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq*]

CHAPTER ONE

On what is required of someone who wishes to enter Islām.

Let us begin by stating what is required of anyone who wishes to enter our religion [*dīn*]:

First of all, he must pronounce the two declarations of faith:

There is no god but Allāh.
Muhammad is
the Messenger of Allāh.

*Lā ilāha illa'llāh:
Muḥammadur
Rasūlu'llāh.*

He must be completely detached from every religion other than the religion of Islām, and he must firmly believe, with his heart, in the Uniqueness [*waḥdāniyya*] of Allāh (Exalted is He)—as we shall explain it, if Allāh (Exalted is He) so wills—since Islām is *the* religion in the sight of Allāh (Exalted is He).

Allāh (Almighty and Glorious is He) has said:

Religion in the sight of Allāh
is surrender
(to His will and guidance). (3:19)

*inna'd-dīna
'inda'llāhi'l-islām.*

He has also said (Exalted is He):

If anyone desires anything other
than Islām as a religion, it will
never be accepted of him. (3:85)

*wa man yabtaghi
ghaira 'l-islāmi dīnan
fa-lan yuqḥala min-h.*

If he fulfills this [requirement], he thereby enters into Islām. It is now unlawful to kill him, to deprive his offspring of their liberty, and to seize his property as booty. He is also forgiven any previous shortcomings in relation to Allāh (Almighty and Glorious is He), on account of His words (Exalted is He):

Tell those who disbelieve that,
if they desist, that which is past
will be forgiven them. (8:38).

*qul li'lladhīna kafarū
in yantahū yughfar
la-hum mā qad salaf.*

There is also the saying of the Prophet (Allāh bless him and give him peace):

I have been commanded to do battle with people until they say: “There is no god but Allāh [*lā ilāha illa’llāh*].” Then, once they have said it, their blood and their property are inviolable as far as I am concerned, except through due process of law [*illā bi-ḥaqqihā*], and the settling of their accounts is up to Allāh.

And there is his saying (Allāh bless him and give him peace):

Islām cuts all connection with that which precedes it in time.

Then the person must perform the major ablution [*ghusl*] for the sake of Islām. This requirement is based on the fact that the Prophet (Allāh bless him and give him peace) is reported as having ordered Thumāma ibn Athāl and Qais ibn ʿĀsim to perform the major ablution when they entered Islām [*aslāmā*]. According to one report, [he also said]:

Rid yourself of the hair of unbelief, and wash [the whole body].

Then the person is required to perform the ritual prayer [*ṣalāt*], since faith [*īmān*] is both word and deed, because the word is a claim and the deed is the proof; the word is a form [*ṣūra*] and the deed is its spirit [*rūḥ*].

Ritual prayer [*ṣalāt*] requires the fulfillment of certain preconditions, namely physical purification [*ṭahāra*] with clean water, or *tayammum* [the use of dust or dry earth] if there is no water available; covering [the private parts] with a clean garment; standing on a clean spot; facing the *Qibla* [direction of the Kaʿba in Mecca]; the formulation of the intention [*niyya*]; and the arrival of the proper time [within which the performance of a particular prayer is prescribed].

As for ritual purification [*ṭahāra*], some of the practices associated with it are obligatory duties [*farāʿid*], while others are recommended customs [*sunan*].

According to the clear legal doctrine [*ẓāhir al-madhhab*], the obligatory elements are ten in number:

1. The intention [*niyya*]. This means that the person must consciously intend to remove impurities [*ḥadath*] by means of his act of cleansing. If it is a case of *tayammum*, [his intention must simply be] to ensure the validity of the ritual prayer, since *tayammum* does not actually remove impure substances.

Its location is the heart. It is even more meritorious to express the intention with the tongue, together with a firm belief within the heart, although it is

sufficient to confine oneself to the feeling of conviction [*i' tiqād*].

2. The 'naming' [*tasmiya*]. This means invoking [the Name of] Allāh (Exalted is He) [by saying: "Bismi'llāh (In the Name of Allāh)"] when one is about to use water.

3. Rinsing out the mouth [*maḍmaḍa*]. This means moving water all around inside the mouth, then spitting it out.

4. Snuffing water up the nostrils [*istinshāq*].

5. Washing the face. Lengthwise, the surface of the face extends from the points where hair grows on the head down to the curve of the jawbones and the chin. Breadthwise, it extends from the tragus of one ear to the tragus of the other.¹

6. Washing the hands [and the lower arms] up to the elbows.

7. Rubbing the head. The way to do this is by dipping the hands in water, then raising them [wet but] empty, placing them on the front part of the head, drawing them to the back of the head, then returning them to their original position.

8. Washing the feet up to the ankles.

9. Observing the correct sequence [*tartīb*] of all these parts of the body, as enunciated in His words (Almighty and Glorious is He):

O you who believe! When you get ready for prayer [*ṣalāt*], wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. (5:6)

10. Uninterrupted procedure [*muwālāt*]. This means moving on from one part of the body to the next before the first has had time to get dry.

As for those elements that are recommended customs [*sunan*], they are also ten in number:

1. Washing the palms of the hand before dipping them into the water-container.

2. [Cleaning and polishing the teeth with] the *siwāk*.²

3. Exaggeration in the performance of mouth-rinsing [*maḍmaḍa*] and nostril-snuffing [*istinshāq*],³ except when one is keeping a fast.

4. Running one's [wet] fingers through the beard. On this point there are two conflicting traditional reports.

¹ Tragus (from the Greek *tragos*) seems to be the only English term for the fleshy, cartilaginous protrusion at the front of the external ear, partly extending over the opening of the ear. The Arabic term for it is *watad al-udhun* ('peg of the ear').

² The *siwāk* is a small stick, softened at the tip by chewing or beating to form a kind of toothbrush.

³ See nos. 3 and 4 in list of obligatory elements, immediately above.

5. Washing the inside of [the area around] the eyes.
6. Beginning with the right [before the left].
7. Dipping one's hands [again] to take fresh water for the ears.
8. Rubbing the neck.
9. Running the fingers of each hand between the fingers of the other.
10. The second and third washing [of each part in turn].

As for *tayammum*, this is done by patting one's hands on clean earth, which has dust that will adhere to the hand, while intending to ensure the validity of a particular prescribed prayer [*ṣalāt mafrūda*].

While invoking the Name of Allāh with one pat [on the dusty earth], the person performing *tayammum* should leave space between his fingers. Then he should rub his face with the palm-side of his fingers, and the back of each hand with the palm of the other.

As for the major physical purification [*ṭahāra kubrā*], we shall discuss it in the chapter on toilet manners [*ādāb al-khalā'*], if Allāh (Exalted is He) so wills.

As for the covering to be worn, this should be a clean article of clothing, sufficient to cover the private parts [*ʿawra*] and the shoulders. It can be made of any kind of clothing material except silk, because prayer is invalid if performed while wearing silk, even if it is clean. The same applies to any garment that has been illegally acquired [*maghṣūb*].

As for the spot [on which the prayer is to be performed], this must be clear of all impurities. If the impurity [*najāsa*] on it has been dried by the winds or the sun, and the worshipper spreads a clean rug over it and performs his prayer on this rug, his prayer will be valid according to one of two [conflicting] traditional reports. The same applies, according to a report on weak authority [*riwāya ḍaʿīfa*], if the piece of ground has been occupied illegally.

As for facing the *Qibla*, this means facing the actual Kaʿba if one is in Mecca or any place in its vicinity. If one is at a distance from it, however, it means facing in its direction, [as nearly as this can be ascertained] by the exercise of judgment [*ijtihād*] and by making the effort to deduce it from all available evidence, such as that provided by the stars, the sun, the winds, etc.

As for the intention [*niyya*], its location is the heart [*qalb*]. It means being firmly convinced that Allāh (Exalted is He) has prescribed it as

one's duty to perform that specific ritual prayer [*ṣalāt*], and to carry out His obligatory commandment without seeking to make an impression or acquire a reputation. Then the heart must be present until one has completed the prayer.

According to a tradition [*ḥadīth*], the Prophet (Allāh bless him and give him peace) once said to [his wife] 'Ā'isha (may Allāh be well pleased with her):

You get no credit for your ritual prayer [*ṣalāt*] unless your heart is present in it.

As for the arrival of the proper time [for the performance of a particular ritual prayer], this must either be known for certain, or—on a day when there is interference from clouds, rough winds and the like—as being most probable.

Then one must give the call to prayer [*adhān*], saying:

Allāh is Supremely Great!	Allāhu Akbar:
Allāh is Supremely Great!	Allāhu Akbar.
I bear witness that there is no god but Allāh.	ashhadu an lā ilāha illa'llāh. ⁴
I bear witness that Muḥammad is the Messenger of Allāh.	ashhadu anna Muḥammadan Rasūlu'llāh. ⁵
Come to prayer!	ḥayya 'ala'ṣ-ṣalāh:
Come to prayer!	ḥayya 'ala'ṣ-ṣalāh.
Come to salvation!	ḥayya 'ala'l-falāh:
Come to salvation!	ḥayya 'ala'l-falāh.
Allāh is Supremely Great!	Allāhu Akbar:
Allāh is Supremely Great!	Allāhu Akbar.
There is no god but Allāh!	lā ilāha illa'llāh.

Then one must give the signal to begin [*iqāma*], saying:

Allāh is Supremely Great!	Allāhu Akbar:
Allāh is Supremely Great!	Allāhu Akbar.
I bear witness that there is no god but Allāh.	ashhadu an lā ilāha illa'llāh.
I bear witness that Muḥammad is the Messenger of Allāh.	ashhadu anna Muḥammadan Rasūlu'llāh.

⁴ The final *n*-sound in an assimilates to the following *l*-sound, so that the actual pronunciation is “al lā ilāha....”

⁵ The final *n*-sound in *Muḥammadan* assimilates to the following *r*-sound, so that the actual pronunciation is “Muḥammadar rasūlu'llāh.”

Come to prayer!

Come to salvation!

The prayer is about to begin!

The prayer is about to begin!

Allāh is Supremely Great!

Allāh is Supremely Great!

There is no god but Allāh!

ḥayya ‘ala’ṣ-ṣalāh.

ḥayya ‘ala’l-falāh.

qad qāmati’ṣ-ṣalāh:

qad qāmati’ṣ-ṣalāh.

Allāhu Akbar:

Allāhu Akbar.

lā ilāha illa’llāh.



How to perform the ritual prayer [ṣalāt].

Once all these preconditions have been properly fulfilled, one should enter the [state of] ritual prayer [ṣalāt] by saying:

Allāh is Supremely Great!

Allāhu Akbar!

No other words of glorification [*ta'ẓīm*] may be used instead of this expression.

The ṣalāt contains some elements that are basic essentials [*arkān*], some that are necessities [*wājibāt*], others that are recommended practices [*masnūnāt*], and yet others that are formal refinements [*hai'āt*].

The basic essentials [arkān] are fifteen in number, namely:

1. Standing in an upright posture [*qiyām*].
2. The consecratory affirmation of the supreme greatness of Allāh [*takbīrat al-ihrām*].
3. The recitation of the Opening Sūra of the Qur'ān [*al-Fātiḥa*].
4. Bowing [*rukū'*].
5. Calm composure [*ṭuma'nīna*] in the bowing posture.
6. Straightening up [*i'tidāl*] from the bowing posture.
7. Calm composure in the erect posture resumed after bowing.
8. Prostration [*sujūd*].
9. Calm composure in the posture of prostration.
10. Sitting between the two acts of prostration.
11. Calm composure in the sitting posture.
12. The final testimony [*tashahhud*].
13. Adopting the sitting posture in order to pronounce the final testimony.
14. The invocation of blessing on the Prophet (Allāh bless him and give him peace).
15. The salutation [*taslīm*].⁶

⁶ The salutation is the expression “*As-salāmu ‘alaikum* [Peace be upon you!]” addressed to one’s fellow worshippers (and/or the angels) on the right and then on the left.

As for the necessities [*wājibāt*], these are nine in number:

1. The affirmation of Allāh's supreme greatness [*takbīr*] apart from the consecratory affirmation thereof [*takbīrat al-iḥrām*].⁷
2. Acknowledging the fact that Allāh hears those who praise Him [*tasmī'*], and then offering praise to Him [*taḥmūd*], on rising from the bowing posture [*rukū'*].
- 3,4. The glorification of the Lord [*tasbīḥ*] each time one adopts the postures of bowing [*rukū'*] and prostration [*sujūd*].
- 5,6. Saying: “*Rabbi' ghfir lī* [My Lord, forgive me]” each time one adopts the sitting posture [*jalsa*] between two acts of prostration.
7. The first testimony [*tashahhud*].
8. Adopting the sitting posture in order to pronounce the first testimony.
9. Formulating the intention [*niyya*] to leave the [state of] prayer, when giving the salutation [*taslīm*].

There are fourteen recommended practices [*masnūnāt*]:

1. The introductory invocation [*istiftāḥ*].
2. Making the plea for refuge [*ta'awwudh*].
3. Reciting: “*Bismi'llāhi'r-Raḥmāni'r-Raḥīm* [In the Name of Allāh, All-Merciful and Compassionate]” (before reciting the Qur`ān).
4. Saying “*Āmīn*” (after reciting *al-Fātiḥa*).⁸
5. Reciting a Sūra [chapter of the Qur`ān] (after *al-Fātiḥa*).
6. Saying: “*Mil' u's-samāwāti wa'l-arḍ* [as much as the heavens and the earth contain]” after offering praise to the Lord [*taḥmūd*].⁹
7. Additions to the single glorification of the Lord [*tasbīḥa*] in the postures of bowing [*rukū'*] and prostration [*sujūd*].¹⁰
8. Saying: “*Rabbi' ghfir lī* [My Lord, forgive me!]”
9. Prostration on the nose [*sujūd 'ala'l-anf*] (according to one of two traditional reports).
10. Sitting to rest [*jalsat al-istirāḥa*] after performing the two acts of prostration.

⁷ See no. 2 in list of basic essentials [*arkān*], p. 13 above.

⁸ See no. 3 in list of basic essentials [*arkān*], p. 13 above.

⁹ See no. 2 in the list of necessities [*wājibāt*], above.

¹⁰ See nos. 3 and 4 in the list of necessities [*wājibāt*], above.

11. Seeking refuge [*ta'awwudh*] from four things, by saying:

I seek refuge with Allāh	<i>a'ūdhu bi'llāhi</i>
from the torment of Hell,	<i>min 'adhābi jahannam:</i>
and from the	<i>wa min</i>
torment of the grave,	<i>'adhābi'l-qabr:</i>
and from the mischief	<i>wa min fitnati'l-</i>
of the False Messiah,	<i>masīhi'd-dajjāl:</i>
and from the mischief	<i>wa min fitnati'l-</i>
of life and death.	<i>mahyā wa'l-mamāt.</i>

12. Making supplication [*du'ā'*], using the expressions handed down in the traditions [*akhbār*], after one has invoked blessing on the Prophet (Allāh bless him and give him peace) in the final testimony [*tashahhud*].

13. The expressions of devotion [*qunūt*] in the supererogatory night-prayer [*witr*].

14. The second salutation [*taslīma*] (according to a weakly authenticated traditional report [*riwāya ḍa'īfa*]).

The formal refinements [*hai'āt*] are twenty-five in number:

1-3. Raising the hands at the outset, as well as when moving into the bowing posture [*rukū'*], and when rising from the latter.

This means that the hands are raised close to the shoulders, the thumbs are held beside the earlobes, and the tips of the fingers next to the upper parts of the ears. Then the hands are lowered again.

4. Placing the right hand over the left above the navel.

5. Fixing one's gaze on the place of prostration.

6. Reciting in an audible voice [*jahran*].

7. Saying “*Āmīn*” in an audible voice.

8,9. Reciting and saying “*Āmīn*” under one's breath.

10. Placing the hands on the knees in the bowing posture [*rukū'*].

11,12. Stretching the back straight—and holding the upper arms clear of the sides—while adopting the bowing posture.

13,14. Setting the knee down first, then the hand, when making the prostration [*sujūd*].

15,16. Also in the prostration: Keeping the stomach clear of the thighs, and keeping the thighs clear of the shanks [legs below the knees].

17. Keeping the knees apart during the prostration.

18. Also during the prostration: Placing the hands level with the shoulders.

19,20. Spreading the legs under one [*iftirāsh*] while in the sitting posture [*julūs*] between the two acts of prostration and during the first testimony [*tashahhud*].

21. Resting on the thighs [*tawarruk*] during the second testimony.

22-24. Placing the clenched right hand on the right thigh, pointing with the index finger, and holding the other fingers so that they form a circle with the thumb in the middle.

25. Placing the left hand, spread out flat, on the left thigh.

If one fails to satisfy any of the preconditions we mentioned at the beginning, without an acceptable excuse, the ritual prayer [*ṣalāt*] cannot be performed.

If one omits a basic essential [*rukn*], whether on purpose or through lack of attention, the *ṣalāt* will be rendered invalid.

If one omits a necessary element [*wājib*] because of absent-mindedness, validity can be restored by performing the prostration of absentmindedness [*sujūd as-sahw*], but if the omission is deliberate, the *ṣalāt* will be null and void.

If one omits a recommended practice [*sunna*] or a formal refinement, the *ṣalāt* is not rendered invalid, nor is an extra prostration required.



The Book of the Alms-due

[*Kitāb az-Zakāt*]

To be subject to paying the alms-due, one must own a certain minimum amount of property [*māl zakawī*].

In specific terms, one must possess twenty *mithqāl* of gold;¹¹ or two hundred dirhams of silver coin; or the equivalent value in mercantile commodities; or five camels; or thirty head of cattle; or forty *ghanam* [sheep and/or goats], which must have been out to pasture for one whole year.

None of this applies, however, in the case of a slave [*‘abd*] or a *mukātab*,¹² since neither of these is under obligation to pay the alms-due [*zakāt*].

[In cases where the *zakāt* is payable], the amount to be deducted from gold and silver is one quarter of one tenth. Thus from twenty *dīnār* [gold coins] the deduction is one half of one *dīnār*, since one tenth is equal to two *dīnār*s, and one quarter of this amount is one half of one *dīnār*. From two hundred dirhams [silver coins] the deduction will be five dirhams, since one tenth is equal to twenty, and one quarter of this amount is five.

On five camels [*ibīl*], the alms-due is one *shāt* [sheep or goat], which may be either a sheep termed *jadha*¹, which has reached the age of six months, or a goat termed *thaniyy*, which has completed one year of its life. On ten camels, two sheep or goats are due; on fifteen, three sheep or goats; on twenty, four sheep or goats. On twenty-five camels, the *zakāt* is a female camel termed *bint makhād*, which has completed one year of life and entered the second, or, if none of these is available, a male camel termed *ibn labūn*, which has completed two years of life and

¹¹ One *mithqāl* is equal to one and a half drams. (As an apothecaries' weight, the dram is a unit equal to one eighth of an ounce; as an avoirdupois weight, it is a unit equal to one sixteenth of an ounce.)

¹² A *mukātab* is a slave who has made a written contract with his master, stipulating that the slave will be granted his freedom on the payment of a certain sum.

entered the third. On thirty-six camels, it is a female termed *bint labūn*, of the same age as the *ibn labūn*. On forty-six, it is a female camel termed *ḥiqqa*, which has completed three years of life. On sixty-one, it is a female camel termed *jadhaʿa makhād*, which means one that has completed its fourth year. On seventy-six, it is two *bint labūn* she-camels. On ninety-one and up to one hundred and twenty, it is two *ḥiqqa* she-camels. When the number of camels in a person's possession exceeds one hundred and twenty, the alms-due is one *bint labūn* for every forty, and one *ḥiqqa* for every fifty.

As for cattle [*baqar*], the *zakāt* due on thirty is one male *tabīʿ* or female *tabīʿa*, which is the term for a one-year-old calf. On forty, it is one *musinna*, meaning a calf that is two years old. On sixty, it is two *tabīʿ* calves. When the number reaches seventy, one *tabīʿ* and one *musinna* are due. Further calculation follows this rule, so that one *tabīʿ* is due on every thirty, and one *musinna* on every forty.

As for sheep and goats [*ghanam*], the *zakāt* due on every forty is one sheep or goat [*shāt*], until the number reaches one hundred and twenty. Then for one hundred and twenty-one and up to two hundred, it is two sheep or goats; for two hundred and one and up to three hundred, it is three sheep or goats; for numbers above this, it is one sheep or goat for every hundred.

The revenue from all these sources must be given to the eight classes of beneficiaries mentioned in the Qurʾān:

1. The paupers [*fuqarāʾ*], meaning those who do not possess enough to meet their needs.
2. The indigent [*masākīn*], meaning those who have almost everything they need, but are not completely provided for.
3. The agents responsible for collecting the *zakāt* and those responsible for holding the *zakāt* in their safekeeping until they hand it over to the leader of the community [*imām*].
4. Those whose hearts are to be reconciled [*al-muʿallafa qulūbuhum*], namely a group of unbelievers who are considered likely to accept Islām if goods are bestowed upon them, or who may be dissuaded thereby from doing harm to the Muslims.
5. Slaves [*riqāb*], meaning the *mukātabūn* [plural of *mukātab*, explained in note ¹² above]. According to one traditional report

[*riwāya*], it is also permissible to use one's *zakāt* to purchase and then emancipate a wholly-owned slave [*raqaba*].

6. Debtors, meaning those who are burdened by debts which they are incapable of discharging.

7. [People engaged in fighting] in the cause of Allāh [*fi sabili'llāh*]. These are the holy-warriors [*ghuzāt*] who receive no remuneration from the treasury of the Imām or other public authorities [*salāṭīn*]. [They are entitled to receive *zakāt*] even if they are rich.

8. The 'son of the road' [*ibn as-sabīl*], meaning the traveler who is far from home, as opposed to one who is initiating a journey from his own town.

While a person must pay the *zakāt* for which he is liable as an obligatory religious duty [*fard*], he is also recommended to make voluntary charitable donations [*ṣadaqat at-taṭawwu'*] at all other times, by night and by day, be it little or much, especially in the blessed months [*ashhur mubāraka*], like the month of Rajab, Sha'bān and the month of Ramaḍān, on the days of festival [*'id*] and 'Āshūrā',¹³ and also in times of drought and scarcity, for the sake of securing physical health and the welfare of his property and his family, swift success in this world and abundant reward in the hereafter.



¹³ 'Āshūrā' is the 10th day of the month of Muḥarram.

On the Fast-breaking Alms-due [*Zakāt al-Fiṭr*].

Payment of the fast-breaking alms [*zakāt al-fiṭr*] becomes due, provided a person has more than the bare necessities of life for himself and his dependants, on the day of the [post-Ramaḍān] celebration [*ʿīd*] and the night thereof.

It is due from the householder himself, and also on behalf of his wife, his slave(s), his child(ren), his mother, his father, his brothers and sisters, his uncles and aunts and his cousins, in order of priority depending on the degree of kinship, and on the condition that they be persons whom he is legally bound to provide for and support.

The amount of the *zakāt al-fiṭr* is one *ṣāʿ*,¹⁴ weighing four *ratl*¹⁵ in ʿIrāq, of dates or raisins, or of wheat or barley (or the flour or paste of either of these), or, according to the sound legal doctrine [*madhhab*], a similar quantity of cottage cheese [*aqit*]. If none of these types of food are available, the *zakāt al-fiṭr* may be given in the form of whatever grains constitute the staple diet of the country concerned, such as rice, corn, millet and so on.



¹⁴The *ṣāʿ* is a measure of volume, of varying magnitude; approximately equal to one gallon in ʿIrāq.

¹⁵The *ratl* or *riṭl* is a measure of weight, varying from country to country; approximately equal to one pound in ʿIrāq.

The Book of Fasting [Kitāb aṣ-Ṣiyām]

When the month of Ramaḍān comes around, it is obligatory for the Muslim to fast, because of His words (Exalted is He):

So every one of you who is present (at home) during the month (of Ramaḍān) should spend it in fasting (2:185).

[Before starting to keep the fast] one must establish the fact that the month has begun. This may be ascertained either by personal observation of the new moon [*hilāl*], or by the testimony of one male witness with a reputation for honest reporting [*ʿadl*].

Otherwise, [even if there has been no direct sighting of the new moon, Ramaḍān is presumed to have begun] when Shaʿbān has lasted for thirty full days, or if cloudiness or fog should occur during all or part of [what would be reckoned, if the sky were clear, as] the night of the thirtieth of that month.¹⁶

[Once the advent of Ramaḍān has been established,] one should make the intention to keep the fast on the coming day of the month of Ramaḍān. This intention may be formulated at any time during the night, from the moment when the sun has set until just before the second dawn [*al-fajr ath-thānī*].¹⁷

This intention should be renewed each night until the month comes to an end. It is sufficient, according to a traditional report of weak authenticity [*riwāya ḍaʿīfa*], if one makes the intention on the first night of the month to keep the fast through the whole of the month, but the correct opinion is the one stated first [at the beginning of this paragraph].

When the daybreak comes, the person keeping the fast must abstain throughout the entire period of daylight from eating and drinking and

¹⁶ As reckoned in the Islamic calendar, each 'day' (in the sense of 24-hour period) begins at sunset.

¹⁷ The first, or false dawn [*al-fajr al-kādhīb*] is the pale cone of light seen in the Eastern sky before the true daybreak. The second, also called the true dawn [*al-fajr aṣ-ṣādiq*] and the 'pillar of daybreak' [*ʿamūd aṣ-ṣubḥ*], begins shortly before sunrise and is described as "the bright gleam of dawn; the dawn that rises and spreads, filling the horizon with its whiteness."

sexual intercourse [*jimā'*]; from anything that might reach his stomach from any point whatsoever; from drawing his own or anyone else's blood by cupping [*hijāma*]; and from doing anything to stimulate vomiting or the ejaculation of sperm.

The infraction of any of these rules will render the person's fast invalid. [To correct the situation] he is required to abstain [for the rest of the day on which the infraction occurred] until sunset, then [fast an extra day] to make up [*qaḍā'*]. This does not apply, however, if the infraction is a sexual one.

[If someone commits a sexual infraction of the rules of fasting,] he must not only abstain for the rest of the day and fast an extra day later on. He is also required to perform an act of expiation [*kaffāra*], which means the emancipation [*itq*] of a believing slave [*raqaba mu'mina*], who must be free from defects that interfere with his ability to work. If the offender cannot find such a slave to emancipate, he must fast for two consecutive months.

If he is incapable of doing this, he must feed sixty indigent people, providing each of them with one *mudd* of food, which amounts to one and a third *raṭl* in 'Irāq, and will therefore cost one hundred and seventy-three and one-third dirhams [silver coins], or half a *ṣā'*.¹⁸ [The food provided should be] dates or barley, or, if he cannot find these, the staple foodstuffs of his country, as we mentioned in connection with *zakāt al-fiṭr*.¹⁹

If he cannot come up with anything at all, the obligation to perform expiation [*kaffāra*] falls from him, though he must beg forgiveness of Allāh (Almighty and Glorious is He), repent to Him and behave properly during the remainder [of the month of fasting].

During the daylight hours of Ramaḍān, one who is keeping the fast must avoid being alone in private with a young woman, and must refrain from kissing her, even if she is one of those who are [at other times] lawful to him, or is a woman within the prohibited degrees [*dhāt mahram*], meaning a close relative [*rahim*].

He must also avoid the following:

1. Using the *siwāk*²⁰ after the sun has passed the zenith.
2. Chewing gum [*'ilk*].

¹⁸ See notes ¹⁴ and ¹⁵ above.

¹⁹ See p. 20 above.

²⁰ The *siwāk* is a small stick, softened at the tip by chewing or beating to form a kind of toothbrush.

3. Collecting his saliva [in his mouth] and swallowing it.
4. Tasting food while it is being cooked and so on.
5. Backbiting, slander, telling lies, cursing, and so on.

It is recommended practice [*yustaḥabb*] to break the fast promptly [*taʿjil al-iftār*], except on a cloudy day, when it is better to delay doing so [in order to be quite sure that the sun has indeed set].

It is also recommended practice to delay the pre-dawn meal [*saḥūr*], unless one cannot know for sure when the dawn will break.

The preferred custom is to break one's fast on dates or with water, and to offer a supplication at the moment of breaking fast, because the Prophet (Allāh bless him and give him peace) is reported as having said:

When one of you is keeping the fast, and the time for his evening meal arrives, let him say:

In the Name of Allāh.

O Allāh, for Your sake
I have fasted,
and on Your sustenance
I have broken fast.

Glory be to You
and with Your praise!

O Allāh, accept from us,
for You are the All-Hearing,
the All-Knowing.

Bismi'llāh.

*Allāhumma laka
ṣumt:
wa 'alā rizqika
aftart:*

*subḥānaka
wa bi-ḥamdik.*

*Allāhumma taqabbal minnā
fa-innaka
Anta's-Samī' u'l-'Alīm.*



The Book of Seclusion (for Fasting and Prayer) [Kitāb al-I'tikāf]

The practice of seclusion [*i'tikāf*] is recommended for one who is keeping the fast. It can only be done in a mosque [*masjid*] in which one can perform the ritual prayers in congregation [*jamā'a*]. Most suitable for the purpose is the large congregational mosque [*jāmi'*], if the days concerned will include a Friday [*jum'a*].

While *i'tikāf* is permissible even without fasting, it should preferably coincide with the fast, because it is then more effective as a means of concentrating the person's attention and helping him to curb his lower self [*nafs*], as well as more appropriate in relation to the purpose of the exercise, since *i'tikāf* means confining the self in a particular place, and persevering in something and pursuing it with constant devotion. Allāh (Exalted is He) has said:

What are these images to which you are so devoted [*'ākifūn*]? (21:52)

It is also one of the practices [*sunan*] traditionally ascribed to the Prophet (Allāh bless him and give him peace) and his Companions, because the Prophet (Allāh bless him and give him peace) once went into seclusion [*i'takafa*] during the last ten days of the month of Ramaḍān, and then did so with unfailing regularity until Allāh (Exalted is He) brought his earthly life to completion [*tawaffāhu*]. He urged the Companions [*Ṣaḥāba*] to practice it, and he said:

If someone wishes to go into seclusion, let him practice seclusion [*ya'takif*] during the last ten [days of Ramaḍān].

While someone is in this state of seclusion, he should keep himself occupied with some activity that will bring him close to Allāh (Exalted is He), such as reading the Qur'ān, *tasbīḥ*,²¹ *tahlīl*²² and contemplation [*tafakkur*].

²¹ *Tasbīḥ* means repeating the expression "Subḥāna'llāh [Glory be to Allāh]!"

²² *Tahlīl* means repeating "Lā ilāha illa'llāh [There is no god but Allāh]."

He must avoid anything that does not concern him, in word, action and work, and should maintain silence except for the invocation [*dhikr*] of Allāh (Exalted is He).

It is permissible for him to give religious instruction [*tadrīs*] and to teach the recitation of the Qur'ān, because the benefit of this extends to others apart from himself. The reward for it is therefore greater than preoccupation with himself exclusively.

It is also permissible for him to go outside of his place of seclusion [*mu'takaf*] when he really needs to do so, for such purposes as performing the major ritual ablution [*ightisāl*] in order to wash away pollution [*janāba*], for eating and drinking and attending to the normal human need to relieve the bladder and the bowels, as well as when he has reason to fear for himself on account of temptation [*fitna*] or serious illness, and so on.



The Book of the Pilgrimage [Kitāb al-Ḥajj]

When all the preconditions relating to the Pilgrimage [Ḥajj] have been fulfilled as far as a particular individual is concerned, it becomes his duty to perform the Pilgrimage without undue delay. These preconditions are as follows:

1. After his acceptance of Islām, the person must be free [ḥurr], of sound mind [‘āqil] and legally mature [bāligh].
2. He must be capable of acquiring provisions for the journey and the means of transport.²³
3. He must have access to a route on which there is no hostile force to prevent his passage.
4. He must have the possibility of making the journey, meaning enough time at his disposal for the performance of the Pilgrimage.
5. He must have the physical fitness necessary for riding on the back of the camel.
6. Before he can be considered as having the means to acquire the provisions for the journey and the riding camel for transport, he must first provide adequate support [nafaqa] for the maintenance of his dependants until he returns home to them, as well as housing for them to live in.
7. He must settle his debts, if he has any outstanding.
8. He must have enough to meet his needs after his return, in the form of surplus funds, income from real estate [‘aqār], or merchandise [biḍā‘a].

If he fails to comply with these requirements, by leaving his dependants without adequate support and refusing to settle his debts, yet still goes off on the Pilgrimage, he will be guilty of a sinful offense [ma’ thūm] and

²³ Literally, a female riding camel [rāhila].

subject to severe disapproval [*maskhūt*], because the Prophet (Allāh bless him and give him peace) has said:

It is sin enough for a man to neglect those for whom he should be providing support.

Provided he has been innocent of any violation, once he has completed the Pilgrimage [*Ḥajj*] and the Visitation [*‘Umra*], he ceases to be subject to this as an obligatory religious duty [*fard*].²⁴



²⁴ The *‘Umra* [Visitation, or Lesser Pilgrimage] encompasses many of the ceremonies of the *Ḥajj*. It can be performed at any time except the eighth, ninth and tenth days of the month of Dhu’l-Ḥijja, these being the days of the *Ḥajj* itself.

Practices to be observed at the assembly point [*mīqāt*].

The assembly point designated by the Sacred Law [*mīqāt shar‘ī*] will be one of the following:

For people coming from the East:	Dhāt ‘Irq;
For people coming from the West:	al-Juhfa;
For people coming from Medina:	Dhu’l-Ḥalīfa;
For people coming from Yaman:	Yalamlam;
For people coming from Najd:	Qarn [al-Manāzil].

On arrival at the assembly point, the pilgrim must attend to the following:

1. He must perform a major ablution [*yaghtasil*] and make himself clean and tidy, or perform *tayammum*²⁵ if there is no water available.
2. [Having divested himself of all his other clothes,] he must wear one seamless wrapper [*izār*] around his waist, and another seamless piece of cloth [*ridā’*] over his shoulder. Both of these must be white and clean.
3. He should freshen himself with perfume, perform two cycles of ritual prayer [*rak‘atain*], then enter the state of consecration. He must intend the consecration [*iḥrām*] with his heart.
4. He must declare his readiness to serve [*yulabbī*] by performing the ‘*Umra*—the best course if he is a *mutamattī’*²⁶—or the Ḥajj by itself, or the Ḥajj and the ‘*Umra* in combination.
5. He is required to pronounce the following words:

O Allāh!	<i>Allāhumma</i>
I wish to perform the ‘ <i>Umra</i>	<i>innī urīdu’l-‘Umra:</i>
(or the Ḥajj,	<i>(awī’l-Ḥajj:</i>
or both of them together),	<i>aw iyyāhumā jamī’an)</i>

²⁵ For the rules of *tayammum* [the use of clean, dusty earth], see p. 10 above.

²⁶ The *mutamattī’* is someone who takes advantage [*yatamatta’*] of his presence in Mecca on a Visitation [*‘Umra*] by performing the Ḥajj in the same year.

so make that easy for me	<i>fa-yassir dhālika lī</i>
and accept it from me,	<i>wa taqabbal minnī</i>
and let my place be wherever	<i>wa mahallī</i>
You would have me stay.	<i>ḥaithu ḥabastanī.</i>

6. Then he must declare his readiness to serve [*yulabbī*], and the proper formula for this declaration [*talbiyya*] is:

Doubly at Your service,	<i>labbaik</i>
O Allāh!	<i>Allāhumma</i>
Doubly at Your service!	<i>labbaik.</i>
No partner have You!	<i>lā sharīka laka</i>
Doubly at Your service!	<i>labbaik.</i>
Yours is the praise	<i>inna'l-ḥamda</i>
and the grace,	<i>wa'n-ni'mata laka</i>
and Yours is the kingdom!	<i>wa'l-mulk:</i>
No partner have You!	<i>lā sharīka lak.</i>

7. He must raise his voice while saying these words. He must say them after entering the state of consecration [*iḥrām*], then repeat them on the following occasions:

- (a) Immediately after [each of] the five daily prayers [*aṣ-ṣalawāt al-khams*];
- (b) At the onset of the night and of the day;
- (c) When meeting up with groups [of fellow pilgrims];
- (d) When climbing an elevated place or going down into a valley.
- (e) On hearing someone else uttering the *talbiyya*.
- (f) In the mosques [*masājid*] of the Sanctuary [*al-Ḥaram*] and its neighboring sites.

8. When he has finished pronouncing the *talbiyya*, he must invoke blessings [*yuṣallī*] upon the Prophet (Allāh bless him and give him peace), and he should also make a prayer of supplication [*yad'ū*] on his own behalf, asking for whatever he would like.



On the forms of expiation required to compensate for various infractions during the Pilgrimage.

Once the pilgrim has entered the state of consecration [*aḥrama*], he must not cover his head, and he may wear neither stitched cloth nor shoes. If he does so, he is obliged to sacrifice a sheep or goat, unless he cannot find a seamless wrapper [*izār*] and sandals to wear.

He should not apply any kind of perfume to his body or his clothing. If he does so on purpose, he must wash it off and sacrifice a sheep or goat.

He should neither clip his nails nor shave his head. If he clips three nails, or shaves three hairs from his head or his body, it is incumbent upon him to sacrifice a sheep or goat. If the number is less than three, then for each nail clipped or hair shaved [he must provide an offering of] one *mudd* of food.²⁷

He may not contract a marriage, whether for himself or as proxy for someone else. It is permissible, however, for him to revoke a divorce [*irtijā'*].

He must not have sexual contact with wife or slave concubine [*ama*], whether in the vulva [*farj*] or short of the vulva. If he does this, his Pilgrimage [*Ḥajj*] will be null and void, provided the act has occurred prior to the ritual casting of the pebbles at the Satanic pillar [*Jamrat al-ʿAqaba*].

He should neither masturbate nor [excite himself sexually] by looking repeatedly [at a woman]. If he ejaculates sperm as a result of doing so, it is incumbent on him to make expiation [*kaffāra*], which in this case requires the sacrifice of a sheep or goat.

He must not kill edible game [*ṣaid*], nor any creature that is in the process of giving birth, whether it be edible or inedible. He is also forbidden to eat game that has been hunted on his behalf, or which he has pointed out, or to which he has guided [the hunter], or which he has helped to slaughter, for instance by holding it down, or by lending the hunter a knife, and so on.

²⁷ The *mudd* is a dry measure equal to two handfuls of grain.

If he is responsible for the killing of game, he must pay the penalty, which is the equivalent sacrifice of grazing livestock [*na'am*]. Thus, if the game animal is an ostrich, he is obliged to sacrifice a fat camel or ox. If it is a wild ass, he must sacrifice a cow. If it is a wild ox or similar species, he must also sacrifice a cow. If it is a gazelle or a fox, he must sacrifice a male goat. If it is a hyena, a ram. If it is a rabbit or a hare, a young she-goat. If it is a jerboa, a female weanling lamb or kid. In the case of a lizard, a young billy goat. In each category, a large animal must be sacrificed for a large one killed in hunting, and a small animal for a small one. If the victims are doves or pigeons, one sheep or goat must be sacrificed for each bird.

If he does not have an equivalent animal to sacrifice, he must offer its value, for the assessment of which he should consult the opinion of two Muslims of honest reputation.

It is permissible for the pilgrim to slaughter and eat domesticated animals [*hayawān insī*].

It is also permissible for him to kill any creature that is capable of causing harm, such as the snake, the scorpion, the savage dog, the lion, the tiger, the wolf, the lynx, the rat, the spotted crow, the kite, falcons and similar birds of prey, the hornet, bedbugs, fleas, ticks, geckoes, flies, and all the vermin of the earth.

He is also allowed to kill ants when they are a nuisance. The same applies to lice and nits, according to one of the two traditional reports [*riwāyatān*] on the subject, but according to the other he is obliged to donate in charity [*yataṣaddaq*] as much as he can afford.

He must not kill the game animals of the Sacred Precinct [*Haram*]. If he does so [at any time], he is subject to the same penalties as those we have mentioned in connection with hunting game while in the state of consecration [*ihrām*].

He is also forbidden to cut down or uproot the trees of the Sacred Precinct. The penalty for doing so is one cow in the case of a large tree, and one sheep or goat in the case of a small tree.

The game and the trees of Medina are likewise unlawful to him, but the penalty for either [hunting its game or felling and uprooting its trees] is the forfeiture of whatever clothes he has on him; these become the lawful property of anyone who seizes them.

On the rites of Pilgrimage to be performed by the early arrival.

If there is plenty of time to spare, making it possible for the pilgrim to arrive in Mecca some days before the Day of ‘Arafa, the procedure recommended [*mustahabb*] in his case is that he should perform a complete ablution [*ghusl kāmīl*] and then enter the city from its highest point.

When he reaches the Sacred Mosque [*al-Masjid al-Ḥarām*], he should enter through the Banī Shaiba Gate. Raising his hands at the sight of the House [*al-Bait*], he should say:

O Allāh! You are Peace,
and from You comes peace!
Let us live, Our Lord, in peace!

O Allāh!
Increase this House in glory,
in nobility and honor,
in dignity and reverence!

And increase those who
ennoble it and glorify it
—among those who make
Pilgrimage or Visitation to it—
in glory and nobility,
in honor and in dignity.

And praise be to Allāh
in great abundance,
as He is Worthy of it
and as it is befitting
the noble goodness
of His Countenance
and the splendor of His Majesty.

Praise be to Allāh, who has
brought me to His House,
and has considered me
worthy thereof!

*Allāhumma Anta’s-Salām:
wa minka’s-salām.
hayyinā Rabbanā bi’s-salām.*

*Allāhumma
zid hādha’l-Baita ta’zīman
wa tashrīfan wa takrīman
wa mahābatan wa birra.*

*wa zid man
sharrafahu wa ‘azzamahu
mimman ḥajjahu
awi’ ‘ttamarahu
ta’zīman tashrīfan
wa takrīman wa mahāba.*

*wa’l-ḥamdu li’llāhi
kathīran
kamā Huwa ahluhu
wa kamā yanbaghī
li-karami
Wajhihi
wa ‘izzi Jalālih.*

*al-ḥamdu li’llāhi’ lladhī
ballaghanī Baitahu
wa ra’ānī
li-dhālika ahlā.*

And praise be to Allāh
in every circumstance!

*wa'l-ḥamdu li'llāhi
'alā kulli ḥāl.*

O Allāh, You have invited (us)
to make the Pilgrimage
to Your House,
and so we have come
to You now.

*Allāhumma innaka
da 'awta
ilā ḥajji Baitika
wa qad ji' nāka
li-dhālik.*

O Allāh, accept (this) from me,
and pardon me,
and improve my
condition totally!
There is no god but You!

*Allāhumma taqabbal minnī
wa' 'fu 'annī
wa aṣliḥ lī
sha'nī kullah.
lā ilāha illā Anta.*

The pilgrim should raise his voice while uttering this. Then he should circumambulate [the Ka'ba] to mark his arrival, wearing the *ridā'* [wrapper for the upper part of his body] in such a way that his right shoulder is exposed and his left shoulder is covered.

When he approaches the Black Stone [*al-Ḥajar al-Aswad*], he should touch [*yastalim*] it with his hand. He should also kiss it if he can, but if he cannot do so, he may touch it and then kiss his hand. If the crowd is so dense that he cannot get within reach, he should point his hand toward it. He should say:

In the Name of Allāh,
and Allāh is Supremely Great!

*Bismi'llāhi
wa'llāhu Akbar.*

O Allāh!
With faith in You and belief
in You and in Your Book,
and in fulfillment
of Your covenant,
and following the example
of Your Prophet Muḥammad
(Allāh bless him
and give him peace!)

*Allāhumma
imānan bika wa taṣḍiqan
bika wa bi-kitābika
wa wafā'an
bi-'ahdika
wa'ttibā'an li-sunnati
nabiyyika Muḥammadin
(ṣalla'llāhu 'alāhi
wa sallam).*

He should move to his right as he circumambulates, so that he comes back around to the door of the House, and proceeds toward the stone supporting the spout from the roof, moving rapidly, which means at a very brisk pace [*sa'y shadīd*] with steps close together, until he reaches—but does not kiss—the Yamānī corner. When he reaches the Black Stone, this will count as one circuit.

He must then circumambulate a second and a third time in the same manner, saying all the while:

O Allāh, let it be
a Pilgrimage accepted,
and an effort acknowledged,
and a sin forgiven.

*Allāhumma 'j' alhu
hajjan mabrūran
wa sa'yan mashkūran
wa dhanban maghfūrā.*

Then he should slacken his pace, still keeping his steps close together, and walk the remaining four circuits at his leisure, saying as he does so:

O my Lord, forgive
and have mercy.

And pardon what You know,
for You are the Most Mighty,
the Most Generous!

O Allāh!
Our Lord! Grant us good
in this world
and good in the hereafter,
and save us
from the torment of the Fire!

*Rabbi' ghfir
wa'rham.

wa' 'fu 'ammā ta'lam:
wa Anta'l-A'azzu'l-
Akram.

Allāhumma
Rabbanā ātinā
fi'd-dunyā ḥasanatan
wa fi'l-ākhirati ḥasanatan
wa qinā
'adhāba'n-nār.*

He may also pray for whatever he wishes among the good things of this world and the hereafter.

The pilgrim must perform these rites of circumambulation with conscious intention [*nāwiyan*], in a state of purity unspoiled and undefiled, and keeping his private parts [*awra*] covered, because the Prophet (Allāh bless him and give him peace) has said:

The circumambulation of the House [*tawāf al-Bait*] is also a ritual prayer [*ṣalāt*], although it is one in which Allāh (Exalted is He) has permitted you to speak.

When the pilgrim has finished doing all this, he should perform two brief cycles of ritual prayer [*rak'atain khafifatain*] behind the Station of Abraham [*Maqām Ibrāhīm*], the Intimate Friend of the All-Merciful [*Khalīl ar-Raḥmān*] (peace be upon him).

In the first cycle, after the *Fātiḥa*, he should recite the Sūra that begins with the words: "Say, O you unbelievers [*qul'yā ayyuha'l-kāfirūn*],"²⁸ and in the second cycle, the Sūra beginning with "Say: 'He is Allāh, the One!'" [*qul Huwa'llāhu Aḥad*]."²⁹ Then he should return to the Black Stone [*al-Ḥajar al-Aswad*] and kiss it.

²⁸ The 109th Sūra of the Qur'ān, entitled *al-Kāfirūn* [The Unbelievers].

²⁹ The 112th Sūra of the Qur'ān, entitled *al-Ikhlās* [Sincere Devotion].

Next, the pilgrim should go out [of the Sacred Mosque] to [the small hill of] aş-Şafā, by way of the gate of that name. He should climb the hill to a point from which he can get a view of the Ka'ba, then proclaim the Supreme Greatness of Allāh [*yukabbir*] ³⁰ three times and say:

Praise be to Allāh for the guidance He has given us! There is no god but Allāh Alone. No partner has He.	<i>al-ḥamdu li'llāhi 'alā mā hadānā. lā ilāha illa'llāhu Waḥdah. lā sharīka lah.</i>
He has kept His promise, and He has aided His servant, and He has put the hosts to flight by Himself Alone.	<i>ṣadaqa wa'dah: wa naṣara 'abdah: wa hazama'l-aḥzāba Waḥdah.</i>
There is no god but Allāh, and we worship none but Him, devoting the religion to Him sincerely, even though the unbelievers do not like it.	<i>lā ilāha illa'llāh: wa lā na'budu illā iyyāh: mukhlīṣīna lahu'd-dīn: wa law kariha'l-kāfirīn.</i>

He should then go down [the hill of aş-Şafā], utter the *talbiyya*³¹ and offer his supplication a second and a third time. He should go on walking down, until there is a distance of six cubits [*adhru'*] between himself and the green mile-post erected beside the Mosque. Then he should walk at a more rapid pace until he reaches the two green mile-posts. From this point he should slacken his pace until he reaches [the small hill of] al-Marwa, up which he must climb in order to do what he did on aş-Şafā.

He will then descend [from al-Marwa], walking at an easy pace over the appropriate stretch, and almost running where a brisk pace [*sa'y*] is called for, until he arrives at aş-Şafā. He must then repeat the whole procedure.

A total of seven laps must be covered, starting out from aş-Şafā and ending up at al-Marwa. While performing this rite, the pilgrim must be

³⁰ By saying: "Allāhu Akbar [Allāh is Supremely Great!]"

³¹ The words of the *talbiyya* are:

Doubly at Your service, O Allāh!	<i>labbaik Allāhumma</i>
Doubly at Your service! No partner have You!	<i>labbaik. lā sharīka laka</i>
Doubly at Your service! Yours is the praise and the grace, and Yours is the kingdom!	<i>labbaik. inna'l-ḥamda wa'n-ni'mata laka wa'l-mulk.</i>
No partner have You!	<i>lā sharīka lak.</i>

in a state of purity, as we mentioned in connection with the circumambulation of the House [*tawāf al-Bait*].

Once he has finished doing all this, he may shave [his head] or cut [his hair] short, if he is a *mutamatti*³² and has not brought a sacrificial animal with him, and he may now act in every way like a person who is *ḥalāl* [not in the state of consecration].

On the Day of *Tarwīyya*³³ which is the eighth of Dhu'l-Ḥijja, he [the *mutamatti*'] must enter the state of consecration [*iḥrām*], as from Mecca, in order to perform the [annual] Pilgrimage [*Ḥajj*].

The pilgrim must now go to Minā, where he will perform the ritual prayers prescribed for noon [*ẓuhr*], afternoon [*'aṣr*], sunset [*maghrib*] and late evening [*'ishā'*]. He must spend the night there, then perform the dawn prayer [*ṣubḥ*].

When the sun has risen, he should join the throng of people and wend his way to the Place of Standing [*mawqif*] at 'Arafa. Then, when the sun has passed its peak, he should draw close to the Imām and pay attention to his words as he delivers a sermon [*khuṭba*], instructing the people concerning what they are required to do.

[The Imām will explain] about the rite of Standing [*wuqūf*] and the place and time for it, about the move away from 'Arafāt, the ritual prayer [*ṣalāt*] at Muzdalifa and how the night is to be spent there, as well as other observances, such as the stoning of the pillars [*ramy al-jimār*], the slaughtering of sacrificial animals [*naḥr*], the shaving of the head and the circumambulation [*tawāf*] of the House.

[After the sermon] the pilgrim should perform the noon [*ẓuhr*] and afternoon [*'aṣr*] prayers in the company of the Imām, combining the two [without an interval] but marking the beginning of each prayer with a separate *iqāma*.³⁴

Then he should proceed toward the Mount of Mercy [*Jabal ar-Raḥma*] and the rock formations in close proximity to the Imām.

As he stands there, facing the *Qibla* [direction of the Ka'ba], he may use his own judgment [*yajtahid*] in formulating supplications [*du'ā'*] and

³² See note ²⁶ above.

³³ In this context, the word *tarwīyya* has two possible meanings: (1) Providing water; (2) Deliberation, reflection, pondering.

According to some Islamic authorities, the eighth of Dhu'l-Ḥijja is the day on which the pilgrims provide themselves with water for the visit to Minā. According to others, however, it is called the Day of *Tarwīyya* to commemorate the fact that this was the day on which Abraham (peace be upon him) pondered over the sacrifice he had been commanded to make of his son.

³⁴ See pp. 11 and 12 above.

expressions of praise [*thanā'*] for Allāh (Almighty and Glorious is He), but the greater part of his invocation [*dhikr*] should consist of the following words:

There is no god but Allāh Alone. No partner has He.	<i>lā ilāha illa'llāhu Wahdah. lā sharīka lah.</i>
To Him belongs the kingdom and to Him belongs the praise.	<i>lahu'l-mulku wa lahu'l-ḥamd.</i>
He brings to life and causes death, while He is Ever-Living and never dies.	<i>yuhyī wa yumītu wa Huwa Ḥayyūn lā yamūt.</i>
All goodness is in His Hand, and He is Powerful over all things.	<i>bi-yadihi'l-khairu wa Huwa 'alā kulli shai' in Qadīr.</i>
O Allāh, put a light in my heart, and a light in my eyes, and a light in my hearing, and make my task easy for me!	<i>Allāhumma'j'al fī qalbī nūran wa fī baṣarī nūran wa fī sam'ī nūrā wa yassir lī amrī.</i>

If the pilgrim misses the opportunity to perform the rite of Standing [*wuqūf*] in the company of the Imām during the time of daylight, he must catch up with it after the Imām has left the Place of Standing [*mawqif*], before the appearance of the second dawn [*al-fajr ath-thānī*]³⁵ of the Night of Sacrifice [*lailat an-nahr*].³⁶

As long as he catches up with it within this time-frame, the pilgrim has succeeded in making the obligatory stop at 'Arafa [*waqfa*], but if he fails to do so, he has missed the whole [of that year's] Pilgrimage.

If he moves away [from 'Arafa] to the Muzdalifa road in company with the Imām, he should do so unhurriedly, in a calm and dignified manner.

Then, once he has reached Muzdalifa, he should stay there with the Imām to perform the sunset [*maghrib*] and late evening [*'ishā'*] prayers in congregation [*jamā'a*]. If he arrives too late to pray with the Imām, he must perform the prayers by himself. He should then make camp and spend the night there.

From Muzdalifa, or from wherever [in the vicinity] he can easily gather them, the pilgrim should collect the pebbles to be thrown at the [satanic] pillars. Seventy is the number of pebbles required, and in size

³⁵ See note ¹⁷ above.

³⁶ Since the day in the Islamic calendar begins at sunset, the Night of Sacrifice is actually the first part of the Day of Sacrifice.

they should be bigger than chick-peas [*himmas*] and smaller than hazelnuts [*bunduq*]. The recommended practice is to wash them clean.

Then he must perform the dawn prayer [*fajr*], either when daybreak has arrived [*aṣbaḥa*] or, at his own discretion, at the early time called *ghalas*.³⁷

The pilgrim should then make his way to the Sacred Monument [*al-Ma' shar al-Ḥarām*]³⁸ and station himself beside it, repeatedly praising and extolling the Lord, affirming that Allāh Alone is worthy of worship [*tahlil*]³⁹ and that He is Supremely Great [*takbīr*]⁴⁰ and making supplication [*du' ā'*].

His supplication should preferably be expressed in these words:

O Allāh, as You have caused us to stand here, and have let us see (this sacred monument), help us to practice remembrance of You according to the guidance You have given us.	<i>Allāhumma kamā awqafanā fihī wa araitanā iyyāh: fa-waffiqnā li-dhikrika kamā hadaitanā.</i>
And forgive us and have mercy on us, as You have promised us in Your own words (and Your words are the Truth!):	<i>wa'ghfir lanā wa'rḥamnā kamā wa'adtanā bi-qawlika (wa qawluka'l-ḥaqq):</i>
“And when you press on in the multitude from 'Arafāt.... Allāh is indeed Forgiving, Merciful.” ⁴¹	<i>fa-idhā afaḍtum min 'Arafātin.... inna'llāha Ghafūrūn Raḥīm.</i>

³⁷The text reads: *wa yajtahidu an yughallisa bihā*. The expression *ghallasa bi' ṣ-ṣalāt* means “To perform the [dawn] prayer in the time called *ghalas*.” The *ghalas* is defined (according to E.W. Lane's *Arabic-English Lexicon*) as “the darkness of the last part of the night, when it becomes mixed with the light of dawn; or, the beginning of the dawn, until it spreads in the tracts of the horizon.”

³⁸The Sacred Monument [*al-Ma' shar al-Ḥarām*] marks the spot in Muzdalifa (about midway between 'Arafāt and Minā) where the Prophet (Allāh bless him and give him peace) offered up a long prayer of supplication.

³⁹See note ²² above.

⁴⁰See note ³⁰ above.

⁴¹ Assuming a knowledge of the Qur'ān on the part of the reader, the author writes, “up to His words (Exalted is He),” between the first phrase of the quotation and the final sentence. The whole Qur'ānic passage (in translation) reads as follows:

But, when you press on in the multitude from 'Arafāt, remember Allāh by the sacred monument. Remember Him as He has guided you aright, even though, before this, you were among those who have gone astray. Then pass on quickly from the place from which the multitude is quick to pass on, and ask forgiveness of Allāh. Allāh is indeed Forgiving, Merciful. (2:198,199)

As soon as the light of day is shining brightly and has acquired a yellow tinge, the pilgrim should set off toward Minā, moving quickly through the Valley of Maḥsir. When he reaches the Valley of Minā, he should throw seven pebbles at the pillar called *Jamrat al-‘Aqaba*,⁴² crying “*Allāhu Akbar* [Allāh is Supremely Great!]” in the wake of each pebble, and raising his hands high enough to let the white of his armpits show, just as the Prophet (Allāh bless him and give him peace) is said to have cast his pebbles.

The pilgrim should stop proclaiming his *talbiyya* ⁴³ when he is about to throw the first of his pebbles.

[On the tenth of Dhu’l-Ḥijja, the Day of Sacrifice] this rite of casting pebbles should be performed after the sun has risen and before it has passed its peak in the sky, but later on, during the Days of *Tashrīq*,⁴⁴ it is performed after the sun has begun its decline .

When he has thrown his pebbles, the pilgrim should slaughter a sacrificial animal [*hadī*] if he has one with him. He should also shave off or cut short all [the hair on] his head. (If the pilgrim is a woman, however, she must shorten her hair by the length of the finger tip.)

At this stage, the pilgrim should move on to Mecca, where he should perform the major ablution [*yaghtasil*] and the minor ablution [*yatawadda’*], then circumambulate [the Ka‘ba]. This is the ‘visiting circumambulation’ [*ṭawāf az-ziyāra*], and it should be designated as such in the pilgrim’s intention [*niyya*]. He should also perform two cycles of ritual prayer [*yuṣalli rak‘atain*] behind the *Maqām* [the Station (of Abraham)].

When he has finished all this, he may run to and fro [*sa‘ā*] between aṣ-Ṣafā and al-Marwa. This is optional for him, since he has already

⁴² There are three pillars [*jamarāt*] at Minā. They are believed to mark the successive spots where Satan appeared, in the guise of an old man, to Adam, Abraham and Ishmael (peace be upon them all), who were taught by Gabriel (peace be upon him) to chase him away by pelting him with seven small pebbles.

⁴³ The words of the *talbiyya* are:

Doubly at Your service,	<i>labbaik</i>
O Allāh!	<i>Allāhumma</i>
Doubly at Your service!	<i>labbaik.</i>
No partner have You!	<i>lā sharīka laka</i>
Doubly at Your service!	<i>labbaik.</i>
Yours is the praise	<i>inna’l-ḥamda</i>
and the grace,	<i>wa’n-ni’ mata laka</i>
and Yours is the kingdom!	<i>wa’l-mulk.</i>
No partner have You!	<i>lā sharīka lak.</i>

⁴⁴ *Tashrīq* means the drying up of the blood from the animals sacrificed. The Days of *Tashrīq* are the three days immediately following the Day of Sacrifice [*Yawm an-Nahr*].

fulfilled his duty to perform the rite of *sa'y* by doing it immediately after the circumambulation on first arrival [*ṭawāf al-quḍūm*].⁴⁵

From this point on, all the things that were forbidden to the pilgrim due to the state of consecration [*iḥrām*] are once again permitted to him. He becomes as *ḥalāl* [free from special restraints] as he was before he entered the state of consecration.

He should now approach [the well called] Zamzam and drink some water from it, saying as he drinks:

In the Name of Allāh

O Allāh, let it be for us
a (source of) useful knowledge,
and ample sustenance,
and a quenching
and a satisfaction,
and a remedy
for every sickness.

And wash with it my heart,
and then fill it with awe of You!

Bismi' llāh.

*Allāhumma 'j' alhu lanā
'ilman nāfi'an
wa rizqan wāsi'an
wa rayyan
wa shab'an
wa shifā'an
min kulli dā'.*

*wa'ghsil bihi qalbī
wa'mla'hu min khashyatik.*

After this, the pilgrim should return to Minā and spend three nights there.

He should throw pebbles at the three pillars during the Days of *Tashrīq*, in the manner we have already described: Twenty-one pebbles on each of the three days; seven pebbles for each pillar.

He should start with the First Pillar [*al-Jamrat al-Ūlā*], which is the one at the greatest distance from Mecca, from the vicinity of the Mosque of al-Khaif. He must keep it on his left, as he faces the *Qibla*.

When throwing his pebbles at it, he should step back from it slightly, to avoid being hit by pebbles thrown by others. Then he should pause there while he invokes Allāh (Almighty and Glorious is He), by reciting the whole of *Sūrat al-Baqara* if he is capable of doing so.

Then he should throw pebbles at the Middle Pillar [*al-Jamrat al-Wustā*], keeping it on his right while he faces the *Qibla* and makes invocation, as at the First Pillar.

Finally, he should stone the Last Pillar [*Jamrat al-ʿAqaba*], keeping it on his right. He must not linger there, but should go down into the valley, facing the *Qibla* as he goes.

⁴⁵ See pp. 33 and 35 above.

He should repeat this procedure on the second and third days [of *tashrīq*], but if he prefers to speed his departure and not cast pebbles on the third day, he should bury his remaining pebbles there and set off, with Mecca as his destination. His journey will bring him to al-Abṭāḥ, where he should stay long enough to perform the ritual prayers of noon [*ẓuhr*], afternoon [*‘aṣr*], sunset [*maḡhrib*] and late evening [*‘ishā’*], then take a little nap before going on to enter Mecca.

He may lodge in Mecca itself, or in one of the other places nearby, such as az-Zāhir or al-Abṭāḥ.

If he wishes to enter the House [the Ka‘ba], he must go in barefoot and perform a supererogatory prayer [*yuṣallī naṣṭan*] while inside.

He should drink some Zamzam water, and take a supply of it, with the intention of obtaining whatever benefit he would prefer to receive from it, such as knowledge [*‘ilm*], forgiveness [*maḡhfira*] or contentment [*riḏwān*], because of the saying of the Prophet (Allāh bless him and give him peace):

The water of Zamzam is for whatever one drinks it for.

He should frequently pause to rest and look at the Ka‘ba, since it is reported in some traditional accounts [*akhbār*] that looking at it is an act of worship [*‘ibāda*].

The pilgrim should not depart until he has taken his leave of the House. He should therefore circumambulate it seven times, then stand between the corner and the door to make invocation, saying:

O Allāh, this is Your House
and I am Your servant,
the son of Your servant and
the son of your maidservant!

You have transported me
on those of Your creatures
which You have made
subservient to me.

And You have caused me
to travel through Your lands,
until You brought me here
by Your gracious favor.

You have also helped me
to perform my pilgrim rites,

Allāhumma hādha Baituka,
wa ana ‘abdika
wa’bnu ‘abdika
wa’bnu amatik.

ḥamaltanī
‘alā mā
sakhkharta li
min khalqik.

wa sayyartanī
fi bilādika
ḥattā ballaghtanī
bi-ni ‘matik.

wa a‘antānī
‘alā qaḏā’i nusukī

so if You are well pleased
with me, may You approve
of me even more!

Or at least bestow
Your grace upon me now,
before my departure
from Your House!

This is the moment of my
leaving, if You will permit me,
as one who seeks no substitute
for You nor for Your House,
and who is not eager to leave
You nor to leave Your House.

O Allāh! So let me be
accompanied by fitness
in my frame,
and good health in my body,
and virtue in my religion!

And let my ultimate outcome
be a good one,
and bless me with
obedience to You,
as long as You keep me alive,
and grant me the good things
of both this world
and the hereafter!

Surely You are Powerful
over all things!

*fa-in kunta
raḍīta ‘annī
fa-’zdid ‘annī riḍā.*

*wa illā fa-manni
‘alayya’l-āna
qabla tabā’udi
‘an Baitik.*

*hādha awānu’nṣirāfi
in adhinta lī
ghairi mustabdilin
bika wa lā bi-Baitika
wa lā rāghibin ‘anka
wa lā ‘an Baitik.*

*Allāhumma
fa-aṣhibni’l-‘āfiyata
fi badanī
wa’ṣ-ṣiḥhata fi jismī
wa’l-‘iṣmata fi dīnī*

*wa aḥsin
munqalabī
wa’rzuqī
tā’ataka
mā abqaitanī
wa’jma’ li
khaira’d-dunyā
wa’l-ākhirā.*

*innaka ‘alā
kulli shai’in Qadīr.*

It would also be good to add further supplications for the good things of this world and the hereafter. Then the departing pilgrim should invoke blessings [*yuṣallī*] on the Prophet (Allāh bless him and give him peace), after which he should stay no longer in Mecca. If he does stay on, he must repeat the circumambulation [*ṭawāf*], or else sacrifice a sheep or goat.



On how to perform the essential rites of Pilgrimage when one has little time to spare.

If the pilgrim is subject to time constraints, and is afraid of being too late to perform the [essential] rite of Standing [*waqfa*] at ‘Arafāt, then, provided he has entered the state of consecration at the assembly point [*mīqāt*], he should start at ‘Arafāt and perform the Standing there.

Then he should move on from there after the setting of the sun, in order to do all that we have mentioned in connection with the overnight stay at Muzdalifa, followed by the casting of pebbles [*ramy*] at Minā.

Then, when he has entered Mecca, he should perform two circumambulations [*tāfa ṭawāfain*], intending the first as the ‘arrival’ [*qudūm*] and the second as the ‘visit’ [*ziyāra*].

He should then run between aṣ-Ṣafā and al-Marwa, after which everything [forbidden while in the state of consecration] will become lawful to him again.

At this stage, he should go back to Minā for the casting of pebbles during the three Days [of *Tashrīq*], then carry out all the actions required of him, in the manner we have described in the foregoing subsections.



A brief description of the Visitation [*Umra*].

The state of consecration for the Visitation [*Umra*] must be entered into at one of the legally prescribed assembly points [*mīqāt shar‘ī*], the locations of which have been mentioned above,⁴⁶ after the Visitant [*mu‘tamir*] has performed the major ablution [*yaghtasil*], freshened himself with perfume, and performed a ritual prayer of two cycles [*yuṣallī rak‘atain*].

[On his arrival in Mecca] he must circumambulate the House seven times, run between aṣ-Ṣafā and al-Marwa, and shorten or shave off [all the hair on his head].

At this point he will cease to be subject to the restraints of the state of consecration, unless he has brought a sacrificial animal [*hadī*] along with him, in which case, if he is in Mecca he should go out to at-Ṭan‘īm and reenter the state of consecration as from there, so he must act accordingly.



⁴⁶ See p. 28 above.

On the essential elements [*arkān*], necessary elements [*wājibāt*] and recommended observances [*masnūnāt*] of the Pilgrimage [*Ḥajj*].

The only thing that renders the Pilgrimage [*Ḥajj*] totally null and void is sexual intercourse [*waṭʿ*], inside the vulva or short of the vulva, with ejaculation.

The essential elements [*arkān*] of the Pilgrimage are four:⁴⁷

1. Entering the state of consecration [*iḥrām*].
2. The rite of Standing [*wuqūf*] [at 'Arafāt].
3. The Circumambulation of the Visit [*ṭawāf az-ziyāra*].
4. The rite of *sa'y* [running to and from between Ṣafā and Marwa].

If the pilgrim omits any one of these essential elements, his Pilgrimage is defective [*nāqiṣ*] and it is incumbent upon him to perform it again properly, either in that same year or in the next year following, and he must do so while in the state of consecration [*muḥrim*]. Under no circumstances can the deficiency be rectified by [a sacrifice of] blood.

The necessary elements [*wājibāt*] are five in number:

1. The overnight stay at Muzdalifa, until after midnight.
2. The overnight stay at Minā.
3. The casting of pebbles [*ramy*] [at the satanic pillars].
4. Shaving the head [*ḥilāqa*].
5. The Farewell Circumambulation [*ṭawāf al-wadāʿ*].

If the pilgrim omits any one of these, he can make good the omission by a blood-sacrifice, which must be that of a sheep or goat. In the case of ritual prayer [*ṣalāt*], as we have mentioned above, the omission of

⁴⁷ **Author's note**: According to one of the Shaikhs (may Allāh have mercy upon him), it has only two essential elements [*rukūn*], one of them being the rite of Standing at 'Arafa, and the second being the Circumambulation of the House. The former statement is the correct one, however.

necessary elements [*wājibāt*] should be rectified by performing the prostration of absentmindedness [*sujūd as-sahw*].

As for the recommended observances [*masnūnāt*], these are fifteen in number:

1. Performing the major ablution [*ighṭisāl*] in preparation for the state of consecration [*iḥrām*], for the entry into Mecca, for the rite of Standing [*wuqūf*] at ‘Arafa, for the overnight stay at Muzdalifa, for the casting of pebbles at the satanic pillars [*ramy al-jimār*] during the Days of Minā, and for the Circumambulation of the Visit [*ṭawāf az-ziyāra*].
2. The Circumambulation of Arrival [*ṭawāf al-quḍūm*].
3. Moving at the pace between a walk and a run [*ramal*].
4. Tucking the upper garment under the right armpit, so as to cover the left shoulder and leave the right shoulder exposed [*iḍṭibā‘*], during the circumambulation.
5. The [extra] *sa‘y*.
6. Touching [*istilām*] the two corners [of the Ka‘ba].
7. Kissing [the Black Stone].
8. Climbing to a high point on [the hills of] aṣ-Ṣafā and al-Marwa.
9. Making three overnight stays at Minā.
10. Standing beside the Sacred Monument [*al-Ma‘shar al-Ḥarām*].
11. The sermons [*khuṭab*].
12. The invocations [*adhkār*].
13. Emphasizing the near-running pace [*sa‘y*] where it occurs.
14. Emphasizing the walking pace [*mashy*] where it occurs.
15. The two cycles [of ritual prayer] after the circumambulation [*ṭawāf*].

If the pilgrim omits these observances, or any one of them, he is omitting that which is extrameritorious and he incurs no penalty.



On the essential elements [*arkān*], necessary elements [*wājibāt*] and recommended observances [*masnūnāt*] of the Visitation [*‘Umra*].

As for the Visitation [*‘Umra*], its essential elements [*arkān*] are three in number:

1. The state of consecration [*iḥrām*].
2. The circumambulation of the House [*ṭawāf al-Bait*].
3. The *sa’y* [rapid pace] between aṣ-Ṣafā and al-Marwa.

It has only one necessary element [*wājib*], namely the shaving [of the head].

Its recommended observances [*sunan*] are:

1. The major ablution [*ghusl*] when entering the state of consecration [*iḥrām*].
2. The supplications [*ad‘iya*].
3. The invocations recommended by the sacred law [*adhkār mashrū‘a*] during the circumambulation and the *sa’y*.

The rules governing omissions are as we have explained them in connection with the Pilgrimage [*Ḥajj*].



On visiting Medina and the tomb of the Prophet [Allāh bless him and give him peace].

If Allāh (Exalted is He) blesses the pilgrim with good health, and he reaches Medina, what is considered preferable [*mustahabb*] for him is that he should make his way to the Mosque of the Prophet [*Masjid an-Nabi*] (Allāh bless him and give him peace), where he should say as he enters:

O Allāh, bless
our Master Muḥammad,
and the family
of our Master Muḥammad.

And open for me
the doors of Your mercy,
and keep me away from
the doors of Your chastisement!

Praise be to Allāh,
Lord of All the Worlds!

*Allāhumma ṣalli ‘alā
sayyidinā Muḥammadin
wa ‘alā āli
sayyidinā Muḥammad.*

*wa’ftah lī
abwāba raḥmatika
wa kaffi ‘annī
abwāba ‘adhābik.*

*al-ḥamdu li’llāhi
Rabbi’l-‘ālamīn.*

As he approaches the Tomb, he should keep it opposite him and between him and the *Qibla*, then he should put the wall of the *Qibla* behind his back, so that the Tomb is in front of him, directly facing him with the pulpit [*minbar*] is to his left. Standing in the vicinity of the pulpit, he should say:

Peace be upon you,
O Prophet,
and the mercy of Allāh
and His gracious favors!

O Allāh, bless
our Master Muḥammad,
and the family
of our Master Muḥammad,
as You have blessed Abraham!

*As-salāmu ‘alaika
ayyuha’n-Nabī.
wa raḥmatu’llāhi
wa barakātuh.*

*Allāhumma ṣalli ‘alā
sayyidinā Muḥammadin
wa ‘alā āli
sayyidinā Muḥammadin
kamā ṣallaita ‘alā Ibrāhīm.*

Surely You deserve
to be praised and extolled!
O Allāh, grant
our Master Muḥammad
the most intimate favor, and
the most excellent distinction,
and the most exalted rank,
and the praiseworthy station
which You have promised him!

O Allāh, bless the spirit of
Muḥammad among all spirits,
and bless his body
among all bodies.

For he delivered
Your Message,
and recited Your revelations,
and carried out
Your commandment,
and strove in Your cause,
and ordained obedience
to You and forbade
disobedience to You,
and fought Your foe
and befriended Your friend
and Your servant,
until the Certainty (of death)
came to him.

O Allāh, You have said
in Your Book to our Prophet:

“And if only, when they
had wronged themselves,
they had come to you and
asked forgiveness of Allāh,
and the Messenger had
asked forgiveness for them,
they would have found Allāh
Relenting, Merciful.” (4:64)

And I came to Your House
repenting of my sins,
asking for forgiveness.

So I beg You to grant me
forgiveness now,
as You granted it to any who
came to it during his lifetime,
and confessed his sins

*innaka
Ḥamīdun Maḥīd.
Allāhumma āti
sayyidanā Muḥammadani'l-
wasīlata
wa'l-faḍīlata
wa'd-darajata'r-rafi'ata
wa'l-maqāma'l-mahmūda'lladhī
wa'adtah.*

*Allāhumma ṣalli 'alā rūḥi
Muḥammadin fi'l-arwāḥ:
wa ṣalli 'alā jasadīhi
fi'l-ajsād.*

*kamā ballagha
risālataka
wa talā āyātaka
wa ṣada'a
bi-amrika
wa jāhada fī sabīlaka
wa amara bi-tā'atika
wa nahā
'an ma'ṣiyatika
wa 'ādā 'aduwwaka
wa wālā waliyyaka
wa 'abdaka
ḥattā
atāhu'l-yaqīn.*

*Allāhumma innaka qulta
fī kitābika li-nabiyyinā:*

*wa law annahum
idh ḡalamū anfusahum
jā'ūka
fa-'staghfaru'llāha
wa'staghfara
lahumu'r-Rasūlu
la-wajadu'llāha
Tawwāban Raḥīmā.*

*wa innī ataitu Baitaka
tā'iban min dhunūbī
mustaghfirā.*

*fa-as'aluka
an tujjiba li'l-maghfira
kamā awjabtahā liman
atāhu fī ḥālī ḥayātīhi
fa-aqarra 'indahū*

beside it,
for his Prophet would pray
for him and You would
forgive him.

O Allāh, I plead with You
through Your Prophet,
(Your peace be upon him!)
the Prophet of Mercy.

O Messenger of Allāh,
through you I plead
with my Lord, that He
may forgive me my sins.

O Allāh, I beg You
for his sake,
to forgive me and
grant me Your mercy.

O Allāh, make Muḥammad
the foremost of those
who intercede,
and the most successful
of those who plead,
and the most noble
of the first and the last.

O Allāh, as we have
had faith in him
though we never saw him
and believed in him
though we never met him,
let us enter where he has
entered, and resurrect us
among his company.

And bring us to his basin,
and let us drink from his cup
a thirst-quenching, tasty,
health-giving draught,
after which we shall never
be thirsty again,
neither villains
nor traitors,
neither renegades
nor infidels,
neither doubters
nor objects of wrath,
and not wandering astray.

*bi-dhunūbihi
fa-da'ā lahu
nabiyyuhu
fa-ghafarta lah.*

*Allāhumma innī atawajjahu
bi-nabiyyika
(alaihi salāmuka)
nabiyyi'r-raḥma.*

*yā Rasūla'llāhi
innī atawajjahu bika
ilā Rabbi
li-yaghfira li dhunūbī.*

*Allāhumma innī as'aluka
bi-ḥaqqihi
an taghfira li
wa tarḥamanī.*

*Allāhumma 'j'al
Muḥammadan
awwala'sh-shāfi'ima
wa anjaha's-
sā'itina
wa akrama'l-awwalīna
wa'l-ākhirīn.*

*Allāhumma kamā
āmannā bihi
wa lam narah:
wa ṣaddaḡnāhu
wa lam nalqah:
fa-adkhillnā
madkhalahu wa aḥshimā
fi zumratih.*

*wa awridnā ḥawḍahu
wa asqinā bi-ka'sihi
mashraban rawiyyan
sā'ighan hanī'an
lā naḡma'u
ba'dahu abadā:
ghaira khazāyā
wa lā nākithīna
wa lā māriḡīna
wa lā jāhidīna
wa lā murtābīna
wa lā maghḍūbun 'alaihim
wa lā ḍāllīn.*

And make us worthy
of his intercession.

*wa'j' alnā
min ahli shafā' atih.*

The pilgrim should then advance to his right, then say:

Peace be on you both,
O Companions
of Allāh's Messenger
(Allāh bless him
and give him peace)
and the Mercy of Allāh
and His gracious favors!

*as-salāmu 'alaikumā
yā šāhibai
Rasūli'llāh
(šalla'llāhu 'alaihi
wa sallam)
wa raḥmatu'llāhi
wa barakātuh.*

Peace be upon you, O Abū Bakr,
the Champion of Truth!

*as-salāmu 'alaika
yā Abā Bakr aṣ-Ṣiddīq.*

Peace be upon you,
O 'Umar, the Criterion of Truth!

*as-salāmu 'alaika
yā 'Umar al-Fārūq.*

O Allāh, reward them both
on behalf of their Prophet,
and (reward them both)
well on behalf of Islām.

*Allāhumma 'jzihumā
'an nabiyihimā
wa 'ani'l-islāmi
khairā.*

And forgive us
and our brethren who have
preceded us in faith,
and let our hearts feel
no rancor toward those
who have believed.

*wa'ghfir lanā
wa li-ikhwānina'lladhīna
sabaqūnā bi'l-īmān:
wa lā taj'al
fī qulūbinā ghillan
li'lladhīna āmanū.*

Our Lord, You are indeed
Kind, Compassionate!

*Rabbanā innaka
Ra'ūfun Raḥīm.*

Next, the pilgrim should perform a ritual prayer of two cycles [*yuṣalli rak'atain*] and sit down. It is considered preferable that he should perform his prayer between the Tomb and the pulpit, in the [area of the Mosque known as] the Meadow [*rawḍa*].

If he would like to do so, he may stroke the pulpit in order to derive blessing from it. He may also perform a ritual prayer [*ṣalāt*] in the Mosque of Qubā', and he may go to the tombs of the martyrs [*shuhadā'*] and pay them a [spiritual] visit [*ziyāra*], offering many supplications while he is there.

Then, when he is ready to leave Medina, he should go again to the Mosque of the Prophet (Allāh bless him and give him peace), where he should approach the Tomb and salute Allāh's Messenger (Allāh bless him and give him peace), going through the same actions as on his first visit.

Having said farewell to the Prophet (Allāh bless him and give him peace), the pilgrim should salute his two Companions in like manner, then say:

O Allāh, let it not be
the final act of my life
to visit the Tomb
of Your Prophet!

And when You do bring
my life to an end,
let my end be in keeping
with his love
and his noble example.

Āmīn, O Most Merciful
of the merciful!

*Allāhumma lā taj'al
ākhirā' l-'ahdi minnī
bi-ziyārati qabri
Nabiyyik.*

*wa idhā
tawaffaitanī
fa-tawaffinī
'alā maḥabbatihi
wa sunnatih.*

*āmīn
yā Arḥama'r-rāḥimīn.*



The Book of Good Manners

[*Kitāb al-Ādāb*]

On greeting with “Peace be upon you!”

[*as-salāmu ‘alaikum*]

To take the initiative in offering the greeting [*salām*] is a practice based on the noble Prophetic example [*sunna*], and returning it is even more imperative [*ākad*] than being the first to offer it.

The person who gives the greeting has two options as far as its [Arabic] formulation is concerned:

1. He may include the letters *alif* and *lām* [of the Arabic definite article], in which case he will say:

(The) peace be upon you,
and the mercy of Allāh
and His gracious blessings!

*al-salāmu ‘alaikum*⁴⁸
wa raḥmatu’llāhi
wa barakātuh.

2. He may omit the two letters of the definite article, in which case he will say:

(A) peace be upon you,
and the mercy of Allāh
and His gracious blessings!

salāmun ‘alaikum
wa raḥmatu’llāhi
wa barakātuh.

He should not add anything further to this.

A tradition [*ḥadīth*] has been handed down concerning this subject, namely the one in which ‘Imrān the son of al-Ḥuṣain (may Allāh the Exalted be well pleased with them both) is reported as having said:

An Arab tribesman once came to the Prophet (Allāh bless him and give him peace and said: “Peace be upon you [*as-salāmu ‘alaikum*]!” He returned his greeting and the man then sat down, whereupon the Prophet (Allāh bless him and give him peace) said: “Ten!”

⁴⁸ In the Arabic script, the definite article <al-> is always spelled with the letters *alif* and *lām*, regardless of the actual pronunciation. When the first consonant of the word to which the definite article is prefixed is one of the so-called “sun letters” [*ḥurūf shamsiyya*], which include the letter *sīn*, the first consonant in <*salām*>, the L-sound is assimilated to the sound of the following consonant. Thus, while the transliteration <*al-salāmu*> represents the Arabic spelling, the actual pronunciation is represented by <*as-salāmu*>.

Then another came along and said: “Peace be upon you, and the mercy of Allāh and His gracious blessings!” He returned his greeting, the man sat down, and then the Prophet (Allāh bless him and give him peace) said: “Twenty!”—meaning: “[You have earned the merit of] twenty good deeds!”

The recommended custom [*sunna*] is for the person who comes walking by to give the greeting to someone who is sitting down, and for the rider to greet the person who is walking or sitting.

The greeting of one member of a group on behalf of the rest is sufficient, and it is likewise sufficient for a single member of the group to return a greeting.

It is not permissible under any circumstances to take the initiative in greeting a *mushrik* [polytheist; idolater; one who attributes partners to Allāh].

If the *mushrik* takes the initiative, the Muslim should respond to his greeting by saying: “And upon you [*wa ‘alaik!*]”

As for one’s response to a fellow Muslim, it should be to return his greeting by saying:

And upon you be peace! *wa ‘alaikumū’s-salām.*

It is preferable, however, to add the words:

and the mercy of Allāh *wa raḥmatu’llāhi*
and His gracious blessings! *wa barakātuh.*

If a Muslim says to a fellow Muslim [simply]: “Peace [*salām!*]” the latter should not give him a greeting in reply. He should let him know that this is not the proper salutation [*tahīyya*] of Islām, because it is not a complete statement [*kalām tāmm*].

It is considered commendable [*yustaḥabb*] for women to give the greeting [*salām*] to one another.

As for a man’s offering the greeting to a young woman, this is regarded as reprehensible [*makrūh*], but if she is an elderly lady [*barza*] there is no objection.

As for giving the greeting to youngsters [*ṣibyān*], it is recommended [*mustaḥabb*], because of the contribution it can make to their education in good manners.

It is likewise considered commendable for someone who gets up to leave a meeting [*majlis*] to salute the seated company, and to greet them in a similar manner when he returns to join them. The same applies if

some barrier intervenes between him and them, such as a door or a wall.

If a person reencounters a man he has already greeted once, he should salute him again.

The greeting should not be offered to those who are involved in sins of disobedience [*ma'āṣī*], for instance by someone who happens upon a group of people playing chess [*shatranj*] and backgammon [*nard*], drinking wine, playing games with walnuts and placing bets [*qimār*]. If they salute him first, however, he should return their greeting, unless he has good reason to believe that they may be shamed out of their sinful activities by his refusal to respond, in which case he should withhold his response.

A Muslim should not avoid his brother's company on more than three occasions in a row, unless the person concerned is one of those who are guilty of heretical innovations [*bida'*], serious error and sins of disobedience, for permanent avoidance of such types is the recommended course. By offering the greeting [*salām*], one is saved from the sin [*ithm*] of shunning a fellow Muslim.

The Muslim is also recommended to shake hands [*muṣāḥafa*] with his brother. If he has initiated the handshake, he should not withdraw his hand until the other withdraws his.

It is permissible [for Muslim brothers] to hug each other, and to kiss each other on the head and the hand, as a request for blessing [*tabarruk*] and an expression of pious devotion [*tadayyun*]. Kissing on the mouth, however, is considered reprehensible [*makrūh*].



On certain habits that are considered reprehensible.

It is considered reprehensible to whistle, to clap one's hands, or to crack the joints of one's fingers during the ritual prayer [*ṣalāt*].

It is also reprehensible to rip one's clothes apart during the spiritual concert [*samā'*], at least in the case of someone who is merely affecting ecstasy [*mutawājid*]. There is no objection to it in the case of someone who is having a genuine ecstatic experience [*wājid*].

The following habits are all disapproved of:

1. Eating on the road.
2. Stretching a leg among those with whom one is sitting in company.
3. Adopting a reclining posture [*ittikā'*] that takes one out of the normal sitting position, because this constitutes arrogant and insulting behavior toward one's sitting companions, unless there is some good excuse for it.
4. Trailing one's clothes [*iṭālat ath-thiyāb*].
5. Chewing gum [*maḍgh al-'ilk*], because it is a disgusting habit.
6. Excessive boisterousness in laughing and guffawing [*qahqaha*], and any unnecessary raising of the voice.

A person should walk at a moderate pace, not rushing to the point where he bumps into passers-by and tires himself out, and not striding in a manner that gives him an air of self-conceit.

In mourning [*bukā'*], loud wailing [*naḥīb*] and the repetition of eulogies [*ta'dād*] are frowned upon, unless inspired by fear of Allāh (Exalted is He), or prompted by regret for opportunities missed through neglect, or if the person is weeping because he is broken-hearted over his failure to achieve a standard he had in view.

It is reprehensible to get rid of one's filth in the presence of other people.

It is reprehensible to talk in squalid places like the steam bath [*ḥammām*], the toilet [*khalā'*] and so on, where one should also

refrain from offering the greeting and from responding to someone who offers it [*musallim*].

It is reprehensible to bare one's head in public, or any part of the body which it has become the custom to keep covered, in addition to the private parts [*awra*], which it is strictly unlawful [*yuḥarram*] to expose.

It is reprehensible for a person to swear by his own father, or indeed by anyone at all except Allāh, so if he takes an oath he must swear by Allāh, or else let him keep silent.

Thus it has come down to us in the tradition [*athar*] ascribed to the Prophet (Allāh bless him and give him peace).



On seeking permission to enter someone's presence.

The proper way to seek permission to enter someone's presence [*isti'dhān*] is to approach the door of the person concerned and greet him with the words:

Peace be upon you!
May I come in?

as-salāmu 'alaikum!
a-adkhulu?

This practice is based on the following traditional report:

“A man belonging to the tribe of the Banū ‘Āmir once sought permission to enter the presence of Allāh’s Messenger (Allāh bless him and give him peace) while the latter was at home, so he said: ‘May I pop in [*a-aliju*]?’

“The Prophet (Allāh bless him and give him peace) thereupon told his servant: ‘Go out to this fellow and teach him the proper way to ask permission!’ So the servant told him: ‘You must say: “Peace be upon you! May I come in? [*as-salāmu 'alaikum—a-adkhulu*].”’

“The man took note of what he was told, so he said: ‘Peace be upon you! May I come in?’ He was then given leave to enter, and in he went.”

The would-be visitor should not turn his back to the door, nor should he keep too great a distance from it, because he will then be prevented from hearing the response.

He may repeat his request up to three times. If he gets a reply, well and good. Otherwise he should go away, unless he has good reason to be convinced that his call has not been heard, due to some problem caused by distance or distraction, in which case it is in order for him to go on trying more than three times.

The traditional basis for this is the saying of the Prophet (Allāh bless him and give him peace) that has been handed down by Abū Sa‘īd al-Khudrī (may Allāh be well pleased with him):

Permission to enter may be sought three times [on the same occasion]. If you receive the permission you seek, go in, but if not, come back another time.

This applies equally to strangers and to very close female relatives,⁴⁹ such as one's mother and those whose status is similar to hers, because when a man once asked the Prophet (Allāh bless him and give him peace): "Am I obliged to ask permission to enter my own mother's presence?" he said "Yes!" The man then said: "But I live at home with her!"

To this the Prophet (Allāh bless him and give him peace) replied: "You must still seek permission to enter her presence." The man objected: "But I am her servant!"

This time the Prophet (Allāh bless him and give him peace) said to him: "You must seek her permission. Would you like to see her naked?"

As for a man's own wife, or a female slave [*ama*] with whom it is lawful for him to have sexual intercourse [*waṭʾ*], he is not obliged to seek permission before entering her presence in either case, because the most that could happen would be that he might catch the woman lying stretched out with nothing to cover her, and it is permissible for him to see the bodies of such women.

Nevertheless, it is considered commendable for him to shuffle his shoes first, on entering the house, as a way of letting it be known that he is coming inside. Imām Aḥmad [ibn Ḥanbal] made this a definite rule, according to the report of Muḥanniʿ.

Once he has come inside, the man should greet [*yusallim*] his family, so that the good of his household may be increased, as the tradition [*athar*] tells us.

We shall provide a full treatment of this subject in the section entitled *On entering one's own home*, if Allāh (Exalted is He) so wills.⁵⁰

He should not come home to his family at night, because, although the Prophet (Allāh bless him and give him peace) had declared it forbidden for a man to come home to his family at night, two men did so—and each of them found something he disapproved of in the situation of his family.

Once a person has been given permission to enter someone else's home, and he has gone inside, he should sit wherever the owner of the house allows him to sit.

⁴⁹ *al-aqārib al-muḥarramāt*; literally, relatives within the forbidden degrees [of Islamic marriage].

⁵⁰ See p. 75 below.

[These rules apply] even if the person visited is a member of one of the protected communities [*ahl adh-dhimma*].⁵¹

If someone calls unexpectedly on a group of people while they are at their meal, he should not take anything to eat, unless the person providing the food is one of those who make it their regular custom to offer generous hospitality, and derive pleasure from doing so.



⁵¹ The *ahl adh-dhimma* are the Jewish, Christian or Sabeen subjects of an Islamic state, who, in return for the payment of a special tax, are entitled under Islamic law to security of their persons and their property.

**On what is best done with the right hand,
or on the right-hand side,
and what is best done with the left hand,
or on the left-hand side.**

The recommended practice is to use the right hand for taking or accepting things, for eating and drinking, and for shaking hands.

One should also start on the right-hand side of the body when performing the ritual ablution [*wuḍūʿ*], when stepping into shoes or sandals, and when putting on clothes.

Similarly, one should put the right foot forward when entering blessed places, such as mosques [*masājid*], the shrines of martyrs and saints [*mashāhid*], lodgings and dwellings.

As for the left hand, it should be used for dealing with things that are unclean and for getting rid of waste matter from the body, as in the actions performed when snuffing water to clear the nostrils [*istinthār*], purifying oneself after excretion [*istinjāʿ*], clearing mucus from the nose, and washing away impurities [*najāsāt*] of all kinds. [The left hand should always be used for such purposes,] unless this would be very difficult for a particular individual, or actually impossible, as in the case of someone who has suffered paralysis or amputation of the left hand.

One should not walk about wearing only one sandal, unless it is necessary to do so briefly, while the other one is useless because of a broken strap.

If someone needs to deliver a document [*tawqīʿ*] or a written note, he should approach the recipient on his right.

When walking in the company of someone higher than yourself in rank and dignity, you should walk to the right of him, treating him like the leader [*imām*] during the ritual prayer [*ṣalāt*]. If the person is beneath

you in rank, you should keep him on your right and walk to the left of him, although it is maintained by some that the recommended practice is to walk on the right-hand side in all cases, so that the space to the left [of one's companion] will be left clear for spitting and other such purposes.



On the prohibition of naked exposure in general, and in the particular case of taking a bath.

Abū Dāwūd (may Allāh bestow His mercy upon him) provides a traditional report, complete with its chain of transmission [*isnād*], according to which Bahz ibn Ḥakīm heard from his father that his grandfather (may Allāh be well pleased with him) had told him:

“I once said: ‘O Messenger of Allāh, where may we expose our private parts [*awrāt*], and where must we avoid doing so?’ To this he replied (Allāh bless him and give him peace): ‘You must preserve your private parts from exposure to anyone other than your wife or your slave concubine.’⁵² I then said: ‘O Messenger of Allāh, what if a group of people are gathered in close proximity to one another?’ He said (Allāh bless him and give him peace): ‘If you can manage not to let anyone see them, do not expose them to view.’ When I went on to say: ‘O Messenger of Allāh, what if one of us happens to be all by himself?’ he replied (Allāh bless him and give him peace):

Allāh is even more entitled to be treated with modesty than are human beings!”

According to another report by Abū Dāwūd, complete with its chain of transmission, we have it on the authority of Abū Sa‘īd al-Khudrī (may Allāh be well pleased with him) that the Prophet (Allāh bless him and give him peace) once said:

A man should not look at the private parts [*awra*] of a man, and a woman should not look at the private parts of a woman. A man should not come into contact, skin to skin, with another man inside a single article of clothing, nor should a woman come into contact, skin to skin, with another woman inside a single article of clothing.

In the case of taking a bath in a secluded spot, with no one watching, it is still considered improper to wash one’s whole body without [keeping the private parts screened behind] a towel [*mi’zar*].

⁵² Literally, “what your right hand possesses [*mā malakat yamīnuka*].” This expression occurs in the Qur’ān (33:52).

This is based on the report by Abū Dāwūd, complete with its chain of transmission from ‘Aṭā’ to Ya‘lā ibn Umayya (may Allāh be well pleased with him). Ya‘lā said: “Allāh’s Messenger (Allāh bless him and give him peace) once caught sight of a man taking a complete ablution [*ghusl*] without the protection of a towel. He then went up into the pulpit [*minbar*], praised Allāh (Exalted is He) and extolled His glory, and said:

Surely Allāh is *Ḥayyīy*, *Satīr*.⁵³ He loves veiling [*sitr*] and modesty [*ḥayā’*], so whenever one of you takes a complete ablution, let him keep himself unexposed [*yastatīr*].”

As for the case where a person goes right into the water, whether to bathe or for some other purpose, it is also considered an improper thing to do without wearing a towel. The reason for this is that the water has its own inhabitants.

According to the traditional report of Jābir ibn ‘Abdi’llāh (may Allāh be well pleased with him and with his father), the Prophet (Allāh bless him and give him peace) forbade people to go right into the water without wearing a towel, and al-Ḥasan (may Allāh bestow His mercy upon him) is reported as having said: “The water has its own inhabitants, and we are the ones for whom it is most appropriate to keep ourselves screened from its inhabitants.”



⁵³ Traditional commentators have felt the need to offer special interpretations of this saying, in order to explain the application of the epithets *Ḥayyīy* and *Satīr* to Allāh (Exalted is He).

Thus, while the normal meaning of *Ḥayyīy* is “having *ḥayā’* [i.e., shame, shyness, bashfulness or modesty],” the expression *Allāhu Ḥayyīy* is interpreted to mean “Allāh is one who acts with others in the manner of one who has *ḥayā’*,” since in its proper sense is not ascribable to Him.

As for *Satīr*, its normal meaning is “veiled, concealed, covered; modest, bashful, chaste.” Applied to Allāh, however, it is interpreted to mean “Veiling or Protecting; a Veiler or Protector.” (See: E.W. Lane, *Arabic-English Lexicon*, art. Ḥ–Y–Y and art. S–T–R.)

A more lenient view attributed to Imām Aḥmad.

Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) may have taken a more lenient view of the matter [discussed in the preceding subsection].

According to another account of his doctrine, it would seem that he did not altogether disapprove [of solitary bathing in the nude], since on one occasion, when he was asked about the case of a man at the edge of a river with no one to observe him, he said: “I would hope [*arjū*]...” with the implication that there was nothing wrong in it.

Stronger and more correct, however, is the above-mentioned argument in favor of prohibition.



On what constitutes the state of major ritual purity [*aṭ-ṭahārat al-kubrā*].

There are two versions of the state of major ritual purity, one being complete or perfect [*kāmila*] and the other merely sufficient or adequate [*mujzi'a*].

As for the perfect version, it is achieved when a person performs his ablutions in the following manner:

1. He must start out with the specific intention [*niyya*], meaning that he must have made a firm resolution to remove the major cause of ritual impurity [*al-ḥadath al-akbar*] or the condition of uncleanness termed *janāba*. It will be more meritorious if he expresses this intention verbally, while at the same time holding his resolution within his heart.

2. He must invoke the Name of Allāh [by saying "*Bismi'llāh*"] at the moment of reaching for the water.

3. He must wash both his hands three times.

4. He must wash off any obnoxious substance that may be adhering to him.

5. He must then perform his minor ritual ablution [*wuḍū'*], doing it completely except for the washing of his feet, which he will leave till the end of this whole procedure.

6. He must sprinkle three handfuls of water on his head, using it to wet the roots of his hair.

7. He must pour water all over the rest of his body.

8. He must rub his wet body with his hands, following all the folds and wrinkles and making quite sure that the water gets into them, because of the saying of the Prophet (Allāh bless him and give him peace):

Run your fingers through your hair and clean the skin, for under every hair there lies an uncleanness [*janāba*].

9. He must start with his right-hand side [i.e., he must wash the right arm before the left arm, and so on].

10. Finally, he must move away from the spot where he has been bathing, and then proceed to wash his feet.

If he has remained unaffected, throughout this procedure, by any of the factors that spoil the state of minor ritual purity [*tahāra ṣuḡhrā*], it will now be permissible for him to perform the prayer in this state of purity [which he has just achieved], because in our judgment he has removed both [the major and minor] causes of impurity [*al-ḥadathain*] at one and the same time. If he has not [preserved that state], however, he must perform a fresh minor ablution [*wuḍū'*] in order to be ready for the ritual prayer [*ṣalāt*].

The principle on which all of these rules are based can be found in the traditional report handed down from 'Ā'isha (may Allāh be well pleased with her), who said:

“Whenever Allāh’s Messenger (Allāh bless him and give him peace) wished to perform an ablution [*ghuṣl*] to remove *janāba*, he used to wash his hands three times. Then he would take water in his right hand and pour it over his left hand. Then he would rinse his mouth out thoroughly and snuff water up his nostrils three times. He would wash his face three times, and his arms three times. Then he would pour water on his head three times. Then he would wash the whole of his body, and finally, when he had moved away [from the spot], he would wash his feet.”

As for the version which is merely adequate or sufficient [*mujzi'a*], it requires the following procedure:

The person must wash his genital organ [*farj*], make the intention [*niyya*], and invoke the Name of Allāh [by saying “*Bismi'llāh*”]. Then he must wash his whole body, including in the process the actions of rinsing out the mouth [*maḍmaḍa*] and snuffing water up the nostrils [*istinshāq*], since both of these are necessary elements in the major purification [*fi'l-kubrā*].

As far as the minor purification is concerned [*fi'ṣ-ṣuḡhrā*], we have two conflicting reports of the doctrine [*riwāyatān*], the sounder version being the one according to which both [*maḍmaḍa* and *istinshāq*] are necessary elements here also.

It is not permissible for someone to pray [*an yuṣalliya*] after performing this kind of ablution, unless he specifically intends it to serve as both the

major ablution [*ghusl*] and the minor ablution [*wuḍū'*] combined, in which case the rest of the actions proper to the *wuḍū'* will be taken as included in the *ghusl*, by virtue of the intention [*niyya*]. In the absence of the relevant intention, however, the person will not be credited with having performed the *wuḍū'*, and his prayer [*ṣalāt*] will therefore not be valid.

As the Prophet (Allāh bless him and give him peace) has said:

There can be no ritual prayer for someone who has no minor ritual ablution to his credit [*lā ṣalāta liman lā wuḍū' a lah*].

This is in contrast to the former case, where the person performed the complete *wuḍū'* in the course of his total ablution.

Extravagance in the use of water is not recommended. Economy is the praiseworthy approach we are urged to take, and using the minimum quantity of water necessary to ensure compliance with the rules of *ghusl* and *wuḍū'* is much better than wasteful excess.

As we know from traditional reports, the Prophet (Allāh bless him and give him peace) used to perform the minor ablution [*yatawaḍḍa'*] with a single *mudd*, which amounts to one *raṭl* and a third, and he would perform the major ablution [*ightasal*] with one *ṣā'*, which is the equivalent of four *mudd*.⁵⁴



⁵⁴ The *ṣā'* is approximately equivalent to one gallon.

On good manners in relation to clothing.

There are five types of clothing: (1) That which has been declared unlawful [*muḥarrām*] for every responsible person [*mukallaf*].⁵⁵ (2) That which has been declared unlawful for certain individuals but not for others. (3) That which is subject to disapproval [*makrūh*]. (4) That which is normally permissible [*mubāh*]. (5) That which is to be avoided [under certain circumstances].

1. The type of clothing that has been declared unlawful for every responsible person is that which has been wrongfully acquired by force [*maghṣūb*].

2. As an example of that which has been declared unlawful for certain individuals but not for others, silk [*ḥarīr*] is permissible [*mubāh*] for women, although it is unlawful [*ḥarām*] for mature males. As for whether it is permissible or not for minor boys to wear it, the answer to this question depends on which of two [conflicting] accounts of the traditional doctrine one is to accept.

There are likewise two such reports concerning the permissibility of its being worn by mature men [*bālighūn*] in the course of doing battle with the polytheists [*mushrikūn*] and waging the holy war [*jihād*] against them.

3. What is subject to disapproval is going to extravagant lengths in one's attire, to the point where it amounts to vain conceit and arrogant pride. The same applies to clothing in which the proportions of silk and cotton are such that one cannot tell whether they are half and half or if there is more of one material than of the other.

4. [The permissible type of clothing has been dealt with under the second topic.]

5. As for the type that is to be avoided, this refers to any style or manner of attire that is likely to make a public spectacle of the wearer.

⁵⁵ A *mukallaf* is a sane, legally mature person; someone who is obliged to obey all the rules of Islamic law and is held responsible for his or her actions.

This could happen, for instance, because it represents a departure from the normal custom of his fellow citizens and his extended family [*ashīra*]. He ought therefore to wear the kind of clothing they wear, instead of adopting a style at variance with theirs, in case people should point their fingers at him and tell tales about him behind his back. By offering a provocation likely to result in their gossiping about him, he would actually share the guilt of the sin of backbiting [*ghība*] committed against him.



On the proper manners to be observed when visiting the mosque [*masjid*].

When a person wishes to enter the mosque [*masjid*], he should step forward with his right foot first and then follow with his left foot, saying as he does so:

In the Name of Allāh.
Peace be upon
the Messenger of Allāh
(Allāh bless him
and give him peace!)

O Allāh,
bless Muḥammad
and the family of Muḥammad,
and forgive me my sins,
and open for me
the gates of Your mercy.

*Bismi' llāh.
as-salāmu 'alā
Rasūli' llāh
(ṣalla' llāhu 'alaihi
wa sallam).*

*Allāhumma
ṣalli 'alā Muḥammadin
wa 'alā āli Muḥammadin
wa'ghfir li dhunūbi
wa'fтах li
abwāba raḥmatik.*

He should offer the salutation [*yusallim*] to anyone who is present in the mosque, but if there is no one there, he should say:

Peace be upon us from our Lord
(Almighty and Glorious is He).

*as-salāmu 'alainā min
Rabbinā ('azza wa jall).*

Once he has come inside, he should not sit down until he has performed two prayer-cycles [*rak'atain*]. Then, if he so wishes, he may perform supererogatory prayers; otherwise he should sit down, either keeping himself occupied with the remembrance [*dhikr*] of Allāh (Almighty and Glorious is He), or maintaining a silence unbroken by any mention of worldly affairs.

He should not do a lot of talking, unless it is absolutely necessary for him to speak. If he has entered at the time prescribed for ritual prayer [*ṣalāt*], he should perform both the customary [*sunna*] and the obligatory [*farḍ*] prayers together with the congregation [*jamā'a*].

Then, when he has finished and wishes to leave, he should step outside with his left foot first, to be followed by the right foot.

He should say:

In the Name of Allāh.
Peace be upon
the Messenger of Allāh
(Allāh bless him
and give him peace!)

O Allāh,
bless Muḥammad
and the family of Muḥammad,

And forgive me my sins,
and open for me
the gates of Your grace.

*Bismi'llāh—
as-salāmu 'alā
Rasūli'llāh
(ṣalla'llāhu 'alaihi
wa sallam).*

*Allāhumma
ṣalli 'alā Muḥammadin
wa 'alā āli Muḥammad—
wa'ghfir li dhunūbi
wa'fṭaḥ li
abwāba faḍlik.*



On the hundred declarations recommended after the performance of ritual prayer [ṣalāt].

In the wake of every ritual prayer [ṣalāt], it is considered commendable for the worshipper to glorify [yusabbiḥ]⁵⁶ Allāh thirty-three times, to praise Him [yaḥmad]⁵⁷ thirty-three times, to proclaim His Supreme Greatness [yukabbir]⁵⁸ thirty-three times, and then to complete the hundred with the following declaration:

There is no god but Allāh Alone.
No partner has He.

To Him belongs the kingdom
and to Him belongs the praise,
and He is Powerful
over all things.

*lā ilāha illa'llāhu Waḥdah.
lā sharīka lah.*

*lahu'l-mulku
wa lahu'l-ḥamd:
wa Huwa
'alā kulli shai'in Qadīr.*



⁵⁶ By exclaiming “Glory to Allāh! [subḥāna'llāh].”

⁵⁷ By exclaiming “Praise be to Allāh! [al-ḥamdu li'llāh].”

⁵⁸ By exclaiming “Allāh is Supremely Great! [Allāhu Akbar].”

On maintaining a state of purity [*ṭuhūr*] at all times.

It is considered commendable to maintain a constant state of ritual purity [*ṭuhūr*], for in the tradition [*ḥadīth*] of Anas ibn Mālik (may Allāh be well pleased with him) the Prophet (Allāh bless him and give him peace) is reported as having said:

Maintain a constant state of ritual purity throughout your life, and pray [*ṣalli*] by night and by day as often as you can, for then the recording angels [*ḥafaza*] will love you.

Perform the prayer in the heat of the forenoon [*ṣalāt ad-duḥā*], for it is the prayer of those who frequently repent [*al-awwābīn*].⁵⁹

Offer the salutation [*sallim*] to the people of your household when you enter your house, for this will increase the welfare of your home.

Treat the elders among the Muslims with solemn reverence, and treat the juniors among them with compassion, for then you will have me as your companion in the Garden [of Paradise].

This *ḥadīth* groups together a whole set of good practices.



⁵⁹ The forenoon prayer [*ṣalāt ad-duḥā*] is not one of the five obligatory daily prayers. According to one authority cited by E.W. Lane in his *Arabic-English Lexicon*, art. ²-W-B, the time for its [optional] performance is “when the young camels feel the heat of the sun from the parched ground.”

On entering one's own home.

When a person wishes to enter his own home, he should not go inside without first clearing his throat with a little cough [*yatanaḥnah*] and saying:

Peace be upon us
from our Lord!

*as-salāmu ‘alainā
min Rabbīnā!*

The story behind this, which has come down to us in some of the traditional reports [*akhbār*], is as follows:

When the believer [*mu`min*] goes out of his house, Allāh (Exalted is He) assigns two angels to his door, to safeguard his property and his family. At the same time, Iblīs appoints seventy mischief-making devils [*marada*, plural of *mārid*].

Then, when the believer approaches his door [on his return], the two angels say: “O Allāh, help him to prosper [*Allāhumma waffiqhu*],” provided he has come back home with good earnings.

When he clears his throat with a little cough, the two angels draw near and the devils keep their distance.

When he says: “Peace be upon us from our Lord [*as-salāmu ‘alainā min Rabbīnā*],” the devils go into hiding and the two angels stand at the ready, one of them to the right and the other to the left.

When he opens the door and says: “In the Name of Allāh [*Bismi`llāh*],” the devils depart and the two angels go inside with him. They make everything in his house beautiful for him, and they make his life pleasant for him during the daytime and at night.

Whenever the believer takes a seat [at his table], the two angels stand ready to wait upon him, so anything he has to eat will be tasty and anything he has to drink will be delicious. During all the time he spends at home, both by day and by night, he will be in excellent spirits.

If he does none of those [recommended things], however, the two

angels will go away and leave him and the devils will come inside with him. They will make everything in his house appear ugly in his eyes. They will cause him to hear talk from his wife that is detrimental to him, to the point where the relationship between him and his wife may entice him away from his religion [*dīn*]. If he happens to be an unmarried man [*a'zab*], they will make him feel lethargic and lazy. If he lies down to sleep, he will sleep like a corpse. If he takes a seat [at his table], he will sit there with an appetite for stuff that can do him no good, feeling all out of sorts. They will put him off his food and drink, and keep him from getting a decent sleep.



On earning a livelihood by lawful means [*al-kasb min al-ḥalāl*].

On the subject of earning a livelihood [*kasb*], we have a report transmitted on the authority of Abū Huraira (may Allāh be well pleased with him) to the effect that Allāh’s Messenger (Allāh bless him and give him peace) once said:

If anyone seeks to obtain [the goods of] this world by lawful means [*ḥalālan*], having the decency to refrain from begging, making an effort to provide for his family and out of friendly consideration for his neighbor, Allāh (Exalted is He) will raise him up on the Day of Resurrection with his face as bright as the moon on the night when it is at the full [*lailat al-badr*].

And if someone tries to obtain [the goods of] this world by lawful means, but wishing to prove himself more affluent than others, to demonstrate his own superiority and to make an impressive display, he will meet Allāh (Almighty and Glorious is He) on the Day of Resurrection and find that He is very angry with him.

Thābit al-Bannānī (may Allāh bestow His mercy upon him) is reported as having said:

“It has come to my notice that well-being is all about ten things, nine of them concerning the quest for a livelihood [*ma’īsha*] and one of them having to do with worship [*‘ibāda*].”

According to the report transmitted on the authority of Jābir ibn ‘Abdi’llāh (may Allāh be well pleased with him and with his father), Allāh’s Messenger (Allāh bless him and give him peace) once said:

A man can never give himself an opportunity to go begging, without having Allāh provide him with another opportunity to become destitute. To one who asks for relief, Allāh will grant relief.

If a person can manage [without depending on others], Allāh will make him free from want. That one of you might take a rope, then bring it here to this valley and use it to gather firewood, then go to your market and sell it for a *mudd*⁵⁰ of dates—that would be better for him than begging from other people, whether they gave him something or refused to give.

⁶⁰ As a dry measure the *mudd* is equal to two handfuls of grain.

According to another report:

No man can open for himself one gate of begging without having Allāh open for him seventy gates of poverty.

Allāh's Messenger (Allāh bless him and give him peace) is also reported as having said:

Allāh loves every gainfully employed believer [*mu'min muhtariff*], the father of a dependent family [*'iyāl*], but He does not love the perfectly healthy idler [*fāriḡh saḡīḡh*], not in relation to the work of this world, nor where the work of the hereafter is concerned.

It is related that David [*Dāwūd*], the Vicegerent [*Khalīfa*] of Allāh (Almighty and Glorious is He), asked Allāh (Exalted is He) to let him earn his livelihood by his own hand. [His prayer was answered] with the result that he was able to make iron turn soft in his hand. In his grasp it came to resemble wax or dough. He would mold it to make suits of armor, which he then sold, thus providing an income to support himself and his dependants.

His son Solomon [*Sulaimān*] (may Allāh be well pleased with him and with his father) once said: "My Lord, You have given me property the like of which You have never given to anyone before me. I have asked You not to give [the equal of] it to anyone after me, and this You have also granted me. So if I am falling short in gratitude to You, pray show me a servant [of Yours] who is more grateful than I am."

Then Allāh (Exalted is He) told him by way of inspiration [*awḡā ilaih*]: "O Solomon, any servant [of Mine] who earns by his own hand the means to satisfy his hunger, who keeps his private parts [*'awra*] concealed from view, and who worships Me, is more grateful to Me than you are." So he said: "Let my earning be with my own hand."

Then Gabriel [*Jibrīl*] (peace be upon him) came to him and taught him the art of weaving the leaves of the date-palm [*khūṣ*], from which he made wicker baskets [*qufaf*]. Solomon (peace be upon him) was thus the very first person to weave the leaves of the date-palm.

One of the sages [*ḡukamā'*] has been quoted as saying: "[The interests of] both religion [*dīn*] and this world [*dunyā*] depend upon four [sets of people], namely the learned scholars [*'ulamā'*], the leaders [*umarā'*], the warriors [*ḡhuzāt*], and the folk engaged in the business of earning a livelihood [*ahl al-kasb*]."

The leaders [*umarā'*, plural of *amīr*] are the shepherds who take care of the people. The learned scholars [*'ulamā'*, plural of *'ālim*] are the heirs of the Prophets [*warathat al-anbiyā'*]; they guide their fellow creatures in the direction of the hereafter, and people follow their guidance. The warriors [*ghuzāt*, plural of *ghāzī*] are the army of Allāh (Exalted is He) upon this earth; He uses them to root out the unbelievers [*kuffār*, plural of *kāfir*]. As for the folk who are engaged in the business of earning [*ahl al-kasb*], they are the trusted agents [*umanā'*, plural of *amīn*] of Allāh (Exalted is He); through them the welfare of the people and the development of the earth [receive the necessary attention].

If the shepherds turn into wolves, who will take care of the sheep and goats? If the scholars abandon the acquisition of knowledge [*'ilm*] and become preoccupied with worldly matters, to whom can the people look for guidance? If the warriors ride off in pursuit of boastful glory and vain pride, and if they are motivated by greedy ambition, when will they succeed in conquering the foe? As for the folk engaged in the business of earning, if they cheat people, how can people trust them?

If a businessman does not possess three characteristics, he will do poorly in both this world and the hereafter. The first of these is a tongue unstained by three vices, namely telling lies, talking nonsense and swearing oaths. The second is a pure heart, free from malicious dishonesty and envy toward his neighbor. The third is a nature [*nafs*] disposed to observe three practices, namely [attendance at] the Friday prayer [*jum'a*] and other congregational prayers [*jamā'āt*], the pursuit of knowledge [*ṭalab al-'ilm*] for a few hours of the night and the day, and giving priority to the approval [*maḍāh*] of Allāh over that of anyone other than Him.

You must beware of unlawful earnings [*al-kasb al-ḥarām*], for as it has been said: "When the servant [of Allāh] earns something offensive and then, intending to start consuming it, he says: 'In the Name of Allāh [*Bismi'llāh*],' the devil says: 'Eat away! I was with you when you earned it, so I shall not leave you now. I am indeed your partner [*sharīk*],' for he is the partner of every unlawful earner [*kāsib ḥarām*]."

As Allāh (Almighty and Glorious is He) has said:

And be a partner in their wealth and their children. (17:64)

The wealth referred to here is unlawful gain [*ḥarām*], and the children are the offspring of unlawful sexual intercourse [*awlād az-zīnā*]. This is the interpretation given in the standard commentary [*tafsīr*].

According to the report handed down on the authority of Ibn Mas‘ūd (may Allāh be well pleased with him), Allāh’s Messenger (Allāh bless him and give him peace) once said:

The servant [of Allāh] cannot acquire wealth by unlawful means, and then expect to be rewarded for devoting it to charitable purposes [*yataṣaddaqu bihi*]. He cannot expect to receive blessings for spending it in support of a good cause [*yunfiqu minhu*]. And he cannot leave it behind his back [as an inheritance] without it being his provision for the journey to the Fire [of Hell].

As a general rule, no one will refuse to have anything to do with that which is unlawful, unless he feels tender concern for his own flesh and blood. A man’s religion [*dīn*] is his flesh and his blood, so he ought to avoid the unlawful and the people associated with it. He should not sit in their company. He should not eat the food of a person who obtains his income by unlawful means. Nor should he lead anyone else into unlawful ways, for then he will be his partner. Pious restraint [*wara‘*] is therefore the foundation of religion [*milāk ad-dīn*], the mainstay of worshipful service [*qiwām al-‘ibāda*] and the finishing touch [*istikmāl*] to the business of the hereafter.



On living in privacy [*wahḍa*].

On the subject of privacy [*wahḍa*] and living in seclusion from the world [*ʿuzla*], it has come down to us that the Prophet (Allāh bless him and give him peace) once said:

You should make a practice of living in seclusion, for this is a form of worship [*ibāda*].

The Prophet (Allāh bless him and give him peace) also said:

The most meritorious of human beings is the man who lives in seclusion [*tazala*], so that other people are safe from his bad influence.

In one of the utterances [*alfāz*] attributed to him (Allāh bless him and give him peace), he said:

The stranger in exile [*al-gharīb*] is someone who escapes with his religion [*dīn*].

One of the venerable forefathers [*salaf*] is reported as having said: “This is the time for people to hold their tongues and stick to their houses.” That was Bishr al-Ḥāfi [‘Barefoot’ Bishr].

Someone asked Sa’d ibn Abī Waqqāṣ⁶¹ (may Allāh be well pleased with him): “Why do you choose to live in lonely isolation in a mansion at al-ʿAtīq? You have abandoned the popular market-places and the social gatherings of the brethren [*majālis al-ikhwān*], and have gone into retirement.” To this he replied: “I have noticed that your market-places have nothing to offer but silly gossip [*lāghiya*] and your social gatherings nothing but silly games [*lāhiya*], while I have found that life in seclusion out here can offer healthy well-being [*ʿafiya*].”

⁶¹ Also called Sa’d ibn Mālik ibn Wuhaib ibn ʿAbd Manāf ibn Zuhra ibn Kilāb ibn Murra. As the seventh person to embrace Islam, at the age of seventeen, he was one of the oldest of the Companions (may Allāh be well pleased with them all) and one of the ten to whom Paradise was promised [*al-ʿAshara’l-Mubashshara*].

He fought at the side of the Prophet (Allāh bless him and give him peace) in the early battles of Badr and Uhud and in all the subsequent campaigns. When ʿAlī (may Allāh be well pleased with him) became Caliph, he withdrew from involvement in public life and retired to his estate at al-ʿAtīq for the remainder of his days.

Wahb ibn al-Ward (may Allāh be well pleased with him) once said: “I have mingled with people socially for fifty years, but never did I find a man who would forgive me for making a mistake, who would cover for me in a tricky situation, or from whom I could feel safe when his anger was aroused. I never came across anyone who was not motivated by his own whim and passion [*hawā*].”

Ash-Sha‘bī is reported as having said: “People conducted their social relations for a long period of time on the basis of religion [*dīn*], until religion became a thing of the past. Then they related to one another in accordance with the ideals of chivalry [*murū‘a*], until chivalry also became a thing of the past. Then they related to one another on terms of modest decency [*hayā’*], until modest decency became a thing of the past. Then they took to basing their relationships on hoping for the best while dreading the worst [*ar-rahba wa’r-rahba*], and I am inclined to believe that future prospects may be even grimmer than this.”

Al-Ḥakīm once said: “Worshipful service [*‘ibāda*] has ten parts to it. Nine of them have to do with knowing how to hold your tongue, and one has to do with detachment from the world. I did make an earnest endeavor to accustom myself to observing silence [*ṣamt*], but I found it quite impossible, so I went for detachment [*‘uzla*] instead—and the other nine parts were added unto me!”

He also used to say: “There is nothing more cautionary [*aw‘az*] than the grave, nothing more consoling [*ānas*] than the Book, and nothing closer to salvation [*aslam*] than solitude [*waḥda*].”

Bishr ibn al-Ḥārith (may Allāh bestow His mercy upon him) once said: “Knowledge [*ilm*] ought to be pursued for the purpose of escaping from this world, not as a means to worldly ends.”

‘Ā’isha (may Allāh be well pleased with her) is reported as having said: “Somebody once put the question: ‘O Messenger of Allāh, which of our social acquaintances [*julasā’*] is the best?’ He responded (Allāh bless him and give him peace) by saying: ‘Anyone whose outlook helps you to remember Allāh (Exalted is He), whose knowledge reminds you of the hereafter, and whose way of talking serves to increase your own knowledge.’

Mary’s son Jesus [*‘Īsā ‘bnu Maryam*] (peace be upon him) used to say: “O you Disciples [*ya mā‘shar al-Ḥawāriyyīn*],⁶² endear yourselves to

Allāh (Almighty and Glorious is He) by loathing people who are guilty of sinful disobedience, draw near to Allāh (Exalted is He) by keeping your distance from them, and seek to win His good pleasure by showing your disapproval of them.”

If social contact cannot be avoided altogether, it should be with the learned scholars [*ulamā'*], since the Prophet (Allāh bless him and give him peace) has said:

To sit in the company of the learned is a form of worship [*mujālasatu'l-'ulamā' i 'ibāda*].

You must make your heart accustomed to the practice of reflection [*tafakkur*], your body to the practice of patience [*taṣabbur*], and your eye to the shedding of tears. You must not worry about the means of survival [*rizq*] for tomorrow, for that would be marked on your record as a fault. You must be regular in attendance at the mosques [*masājid*], for those who frequent the House of Allāh (Exalted is He), they are the People of Allāh (Almighty and Glorious is He).

If someone makes a frequent practice of visiting the mosques, he will benefit from the discovery of a brother who prays for forgiveness [on his behalf], a mercy awaiting [him], a word that points [him] in the right direction and another that steers [him] away from disaster, new knowledge worth acquiring [*ilm mustatraf*], and the renunciation of sins out of love and out of fear.

Even if a person does choose to live a secluded life [*i'tazala*], however, the extent of that seclusion may not go beyond the limit set by the sacred law [*shar'*], which does not countenance withdrawal [*i'tizāl*] from participation in the Friday prayers [*jum'a*] and other occasions of congregational worship [*jamā'āt*]. It cannot be permissible for him to neglect these altogether, for he could then be charged with having become an unbeliever [*yukfar*] on the grounds of his permanent non-attendance at the Friday congregation, since the Prophet (Allāh bless him and give him peace) is reported as having said:

If someone fails to attend the Friday congregation [*jum'a*] on three [consecutive] occasions, without having a valid excuse to offer, Allāh (Exalted is He) will stamp a seal on his heart.

⁶² The Arabic lexicographers offer several ingenious interpretations of *al-Ḥarawīyyūn/-īn*, the collective name for the Disciples of Jesus (peace be upon him), which they derive—like the Qur'ānic term for the brides of Paradise (*ḥūr 'īn*: see note ⁶⁸ on page 92)—from the Arabic root *ḥ-w-r*.

Several authorities assign to the singular form *ḥawārī* the meaning: 'A person who whitens clothes by washing and beating them,' and then explain that its plural form is applied to the disciples of Jesus (peace be upon him) because their trade was to do this. (For yet other explanations, see E.W. Lane, *Arabic-English Lexicon*, art. Ḥ-W-R.)

According to A.J. Wensinck (in *SEI*, art. ḤAWĀRĪ, apostle: "The word is borrowed from the Ethiopic, where *ḥawārī* has the same meaning.... The derivations from the Arabic are erroneous....")

According to the tradition [*ḥadīth*] of Jābir (may Allāh be well pleased with him), [the Prophet also said (Allāh bless him and give him peace)]:

You should know that Allāh (Almighty and Glorious is He) has made it a religious duty for you to attend the Friday congregational prayer [*iftarada 'alaikumū'l-jum'a*], at this very spot, in this very month, in this very year, until the Day of Resurrection.

If anyone omits it, when he has an Imām [to lead the prayer] whether he be a just leader or a tyrant [*'ādil aw jā'ir*]—either because he regards it as unimportant [*istikhfāfan lahā*] or because he refuses to accept it as an obligation [*juḥūdan lahā*], Allāh will not put his affairs in order for him, nor will He bring his business to a successful conclusion for him.

No indeed! He will have no ritual prayer [*ṣalāt*] to his credit. No indeed! He will have no payment of the alms-due [*zakāt*] to his credit. No indeed! He will have no pilgrimage [*hajj*] to his credit. No indeed! He will have no fast [*ṣawm*] to his credit. Unless he repents, for if someone repents, Allāh will relent toward him [*man tāba tāba'llāhu 'alaihi*].

This is because neglecting it [the duty to attend the Friday congregational prayer] implies an attitude of disdain toward the summoning herald [*munādi*] of Allāh (Almighty and Glorious is He), who is alluded to in His words (Almighty and Glorious is He):

O you who believe! When the call is proclaimed for the prayer on the day of congregation, hasten to the remembrance of Allāh. (62:9)

Anyone who has a scornful attitude toward Allāh (Exalted is He) and His summoning herald, must be guilty of unbelief [*yakfir*]. It is therefore incumbent upon such a person to repent and to renew his commitment to Islām [*'alaihi't-tawba wa tajdīdu'l-islām*]. Allāh will relent toward one who repents.

Thus it is clearly impermissible to stay away from the Friday congregational prayer, except with a valid excuse that is recognized as such by the sacred law [*shar'*]. As it has been well said: “Avoid involvement with people, but without offending them and without shunning their congregation [*jamā'a*].”

A man should therefore endeavor to practice detachment [*i'tizāl*] from other people to the best of his ability, with the exception of those who can be helpful to him where his religion [*dīn*] is concerned, because lying only happens between two, immoral behavior [*fujūr*] only happens between two, murder only happens between two, robbery only happens between two, and salvation [*salāma*] from all that can be found in the practice of detachment.

On the good manners to be observed when traveling [*ādāb as-safar*] and on how to relate to fellow travelers.

When a person is proposing to set out on a journey, a Pilgrimage [*Hajj*] or a military expedition [*ghazw*], or to move from one house to another, or to go in pursuit of something he needs, he should perform a ritual prayer of two cycles [*yuṣalli rak'atain*], then embark on his quest or undertake his move.

In the case of a journey, he should say the following words after completing the two cycles of prayer:

O Allāh,
convey a communication
that conveys a blessing
and forgiveness from You,
and a sign of approval.

All goodness is in Your hand,
and You are Powerful
over all things.

O Allāh, You are the
Companion on the journey,
and the Deputy in charge of
the wife, the property and
the children (left at home).

O Allāh, make the journey
a smooth one for us,
and make the distance
seem short to us.

O Allāh, I take refuge with
You from hardship
on the journey,
and from trouble
on the way home,
and from finding that things
look bad where the wife,
the children and the
property are concerned.

*Allāhumma
balligh balāghan
muballigha khairin
wa maghfiratin minka
wa riḍwānā.*

*bi-yadika'l-khairu
wa Anta 'alā kulli
shai'in Qadr.*

*Allāhumma
Anta'ṣ-Ṣāhibu fi's-safari
wa'l-Khalīfatu
fi'l-ahli wa 'l-māli
wa'l-wuld.*

*Allāhumma hawwin
'alaina's-safar:
wa'twi
'anna'l-bu'd.*

*Allāhumma inni
a'ūdhu bika
min wa'thā'i's-safar:
wa ka'ābati'l-
munqalab:
wa sū'i'l-manẓari
fi'l-ahli
wa'l-wuldi
wa'l-māl.*

The traveler should try to arrange things so that his departure can take place early in the morning on a Thursday, a Saturday or a Monday.

When he is seated firmly and squarely on his riding camel, he should say:

Glory to the One who has made this subservient for us (to use), for we would not have been equal to the task. And to our Lord we are surely returning. (43:13,14)	<i>Subhāna' lladhī sakhkhara lanā hādha: wa mā kunnā lahu muqrinīn. wa innā ilā Rabbīnā la-munqalibūn.</i>
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When he returns home from his journey, the traveler should perform a ritual prayer of two cycles [*ṣallā rak'atāin*]. He should also say:

Returning, repenting, worshipping; praising our Lord.	<i>ā'ibūna tā'ibūna 'ābidūn: li-Rabbīnā ḥamidūn.</i>
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[He should do this] because it has been reported that the Prophet (Allāh bless him and give him peace) used to do it.

When he sets out on his journey, the traveler should not take on the rôle of leader [*qā'id*] for the people [in the caravan], as long as someone else can be found to lead them. Nor should he undertake to call their attention to inns [*manāzil*] where they may stop to break their journey, as long as there is somebody else available who is qualified to deal with this satisfactorily.

He should make a point of holding his tongue, of providing good companionship [*ṣuḥba*], and of doing many a good turn for his fellow travelers [*ikhwān*]. Let him beware of tittle-tattle [*qīl wa qāl*].

He should not get down [from his camel] onto the road. Nor should he alight at a watering-place, for it is likely to be infested with snakes and wild animals, so he should in fact keep well away from it.

He should not alight on the road to take a rest during the night [*lā yu'arris*], since this is frowned upon.

The proper attitude to going on a journey is best described in the language of spiritual experience [*'alā lisāni'l-ma'rifa*]. The traveler is moving away from his blameworthy characteristics [*awṣāf madhmūma*] in the direction of his praiseworthy attributes [*ṣifāt ḥamīda*], so he must leave his passions [*hawā*] behind, as he sets out to win the approval of his Master [*Mawlā*] by correcting any shortcomings in his dutiful devotion [*taqwā*].

The first obligations he must therefore discharge, when he proposes to travel away from his home town, are the following:

- He must placate his adversaries [*khuṣūm*].
- He must win the approval of his parents and of other senior relatives, such as grandparents [*ajdād*] and maternal aunts [*khālāt*].
- For the sake of his dependants, he must appoint as his deputy [*yukhallif*] someone who will be responsible for their welfare as long as his journey lasts. Otherwise he must treat them as his traveling companions and take them along with him.

It is important that his journey be undertaken in the same spirit as any deed of pious obedience [*tā' a minā' t-tā'āt*], such as the Pilgrimage [*hajj*], or visiting [the tomb of] the Prophet (Allāh bless him and give him peace), or visiting [the tomb of] a Shaikh or any other noble shrine; or as a legitimate activity [*mubāh*] like trade [*tijāra*], or the acquisition of knowledge [*ilm*] over and above the mastery of the sciences [*ulūm*] concerned with the five fundamentals of religious worship [*al-ibādāt al-khams*].⁶³

It is also important for the traveler to relate to his companions on the journey in a good-natured manner and with courteous affability, avoiding confrontation and argumentativeness in all things. He should make every effort to be of service to his companions on the journey, and he should not ask anyone to serve him except in an emergency.

He should always be striving to ensure that he maintains a state of ritual purity [*tahāra*] throughout his journey.

The rules of good fellowship [*ādāb aṣ-ṣuḥba*] require the traveler to behave toward his companion in all the following ways:

- Stand by him when he falls sick.
- Give him water to drink when he gets thirsty.
- Treat him gently when he is feeling upset.
- Soothe his nerves when he gets angry.
- Keep watch over him and his baggage while he sleeps.
- Put his needs first when provisions are in short supply.
- Share with him anything that may help him to feel comfortable, instead of keeping it from him for selfish use.

⁶³ **Author's note** : To acquire knowledge of these [five fundamentals] is an obligatory religious duty [*farīda*], whereas the study of subjects that go beyond them is merely permissible [*mubāh*]. There is merit in the latter kind of study, however, and there are those who maintain that it is *farḍ 'ala'l-kifāya* [a collective duty, incumbent on the Islāmic community as a whole, though not on every individual Muslim].

- Never hide a secret from him.
- Never divulge a secret of his.
- Never ask for his assistance, except in a very delicate manner.
- Refuse to listen to gossip about him.
- Speak well of him in the presence of fellow travelers, never find fault with him in their company, and never complain to them about him.
 - Tolerate his annoying habits.
 - Counsel him sincerely if he asks for advice.
 - Ask him about his personal name [*ism*], his home town [*balad*] and his ancestry [*nasab*].
 - If a man is superior in rank to his companion, he should give their fellow travelers the impression that he is actually a subordinate [*tābi'*] of his, despite the fact that he is really the one entitled to have his orders obeyed [*matbū'*]. [Between themselves,] the latter may draw the attention of his subordinate to the flaws in his character, but he should do so in the mode of counseling, not in the mode of reprimand and rebuke.

The traveler should pray for refuge [*yata'awwadh*] from everything he is afraid of, as well as whenever he alights at a halt or lodges at an inn, or sits down in a place or goes to sleep there.

He should express this prayer in the following words:

I take refuge with Allāh and
with His perfect words,
which no one can transgress,
be he pious or profligate,
and with all the Beautiful
Names of Allāh,
both those of them I know
and those I have not learned,
from the evil of that
which He has created
and fashioned and made,
and from the evil of what is
sent down from the sky, and
what is raised aloft therein,
and from the evil of what
He has sown in the earth,
and from the evil of what
He brings forth therefrom,

*a'ūdhu bi'llāhi
wa bi-kalimātihi' t-tāmmāti
'llatī lā yujāwizuhunna
barrun wa lā fājir:
wa bi-asmā' i'llāhi'l-
ḥusnā kullihā:
mā 'alimtu minhā
wa mā lam a'lam:
min sharri
mā khalaqa
wa dhara'a wa bara':
wa min sharri mā
yunzalu mina's-samā'i
wa mā yu'raju fihā:
wa min sharri mā
dhara'a fi'l-ard:
wa min sharri mā
yukhriju minhā:*

and from the temptation
of the night and of the day,
and from the sudden event
in the night and the day,
except for a sudden event
that suddenly brings
a blessing from You,
O Most Merciful of the merciful!

And from every animal
creature that my Lord is
grasping by its forelock.

“Surely my Lord
is on a straight path!” (11:56)

*wa min fitnati'l-laili
wa'n-nahār:
wa min ṭāriqi'l-laili
wa'n-nahār:*

*illā ṭāriqan
yaṭruqu minka
bi-khair:
yā Arḥama'r-rāḥimīn.*

*wa min kulli dābbatin
Rabbī ākhidhun
bi-nāṣiyatihā.*

*inna Rabbī
‘alā ṣirāṭin mustaqīm.*

Bells [*ajrās*, plural of *jaras*] should not be attached to the animal on which the traveler rides, because the Prophet (Allāh bless him and give him peace) has said:

Along with every bell goes a devil [*innahu ma‘a kulli jarasin shaiṭān*].

The angels will not act as an escort for a caravan in which there is a bell.

It is a recommended practice for the traveler to carry a staff [*‘aṣā*] with him for company, and he should take great care never to be without it. This is based on the report handed down by Maimūn ibn Mihrān, attributing the following statement to Ibn ‘Abbās (may Allāh be well pleased with him and with his father): “Keeping a tight hold on the staff is the example set by the Prophets [*ṣunnatu'l-anbiyā'*] and the distinctive mark of the believers [*alāmatu'l-mu'minīn*].”

Al-Ḥasan al-Baṣrī (may Allāh bestow His mercy upon him) once said: “Six virtues are embodied in the staff: (1) The example set by the Prophets. (2) The mode of attire adopted by the righteous [*ziyyu's-ṣāliḥīn*]. (3) A weapon to use against enemies, meaning the snake, the dog and other creatures of that sort. (4) A support for the weak. (5) A deterrent for the hypocrites [*raghm al-munāfiqīn*]. (6) Abundant opportunities for doing good deeds.”

It is often said that when the believer has his staff in hand, the devil runs away from him. The hypocrite [*munāfiq*] and the person of bad moral character [*fājir*] will also approach him with proper humility. The staff can also serve to mark the *Qibla* [direction of the Ka‘ba] for

him when he performs his ritual prayers [*idhā ṣallā*], and as his source of strength when he is otherwise disabled. In fact it has many useful functions.

As Allāh has said in the story of Moses [*Mūsā*] (peace be upon him):

He said: 'This is my staff on which I lean, and which I use to beat down leaves to feed my sheep, and in which I find yet other uses.' (20:18)



On the impermissibility of all offensive activities [*mustaqdharāt*] within the precincts of the mosques [*masājid*].

Activities that are disapproved of inside the mosque include tailoring [*khiyāṭa*] and the stitching of leather [*khirāza*], as well as buying and selling and similar occupations.

It is considered reprehensible for people to raise their voices, except in remembrance [*dhikr*] of Allāh (Exalted is He).

Hawking and spitting [*nukhāma*] in the mosque [*masjid*] is a sinful offense, in atonement [*kaffāra*] for which the offender must clear up his expectorated phlegm and bury it.

Tazwīq [gilding with an amalgam of quicksilver and gold] and *khalūq* [a scented compound of saffron] are considered unsuitable as decoration for the mosques, but there is no objection to plastering them with gypsum [*tajšiš*] or coating them with clay [*taṭyīm*].

It is quite inappropriate to treat the mosque as a house or a lodging, except in the case of a visiting stranger [*gharīb*] or a *mu'takif*,⁶⁴ because the Prophet (Allāh bless him and give him peace) once lodged a delegation [*wafd*] from the tribe of Banū 'Abd Qais⁶⁵ in the mosque.

There is no serious objection to the recitation of poems [*shi'r*] and *qaṣā'id*⁶⁶ inside the mosques, as long as they are devoid of stupid nonsense and satire [*hijā'*] intended to ridicule the Muslims. The best policy is to treat them as being out of place, however, unless they are expressions of piety [*zuhdiyyāt*], elegantly composed, profoundly moving [*mushawwiqāt*] and capable of making the listener weep, in which case they may be positively encouraged.

⁶⁴ A person who spends part of the fasting month of Ramaḍān in pious retreat [*i'tikāf*].

⁶⁵ **Author's note:** According to another report, the delegation was from the tribe of Thaqīf.

⁶⁶ Plural of *qaṣīda*, which is an ode of more than seven or twelve distichs, up to five hundred, with all the distichs rhyming together.

Where recitation is concerned, of course, what is most appropriate of all is reciting the Qur'ān and proclaiming the glory of Allāh [*tasbīh*], because the mosques have been established for the sake of the remembrance of Allāh (Exalted is He) and the performance of the ritual prayer [*ṣalāt*]. It is not proper, therefore, to allow anything other than this [to take place within them].

It is reprehensible to carry away particles of earth [from the actual ground] of the mosque. As for the bits of refuse and garbage that accumulate there, it is considered highly commendable to remove such material and there is great merit [*fadl*] in doing so. It has actually been reported that the Prophet (Allāh bless him and give him peace) called this the dower [*mahr*]⁶⁷ of the brides of Paradise [*al-ḥūr al-ʿīn*].⁶⁸

It is also regarded as inappropriate to enable young children [*ṣibyān*] and the insane [*majānīn*] to enter the mosque.

A man who is *junub*⁶⁹ may pass through without objection, but a woman experiencing menstruation [*ḥā'id*] is not allowed to do so, because there will always be a risk of soiling the mosque [with her menstrual discharge]. In a case of urgent necessity, the *junub* may be permitted to perform a minor ablution [*yatawadḍa'*] and then stay inside the mosque until such time as he is able to perform the major ablution [*ghusl*]. Even in a case like this, however, his best course of action is to perform the 'dry ablution' to remove major impurity.⁷⁰ Similarly, if the only water to which he can find access is in the well of the mosque, he should perform *tayammum* in order to be in a fit state to gain admission to the well, then, once he has reached it, he should perform a total ablution [*yaghtasil*].

⁶⁷ The Islamic law of marriage requires the husband, not the wife, to provide the dower (which is an essential element in the marriage contract.)

⁶⁸ Literally, according to the Arabic lexicographers, 'women whose eyes are characterized by intense whiteness of the part that is white, and intense blackness of the part that is black,' or, more poetically, 'women with eyes resembling those of the gazelle.' Pickthall translates *wa zawwajnāhum bi-ḥūrīn ʿīn* (Qur'ān 44:54): 'And We shall wed them unto fair ones with wide, lovely eyes.'

⁶⁹ The term *junub* is applied to a man who is in a state of major ritual impurity, by reason of sexual intercourse and discharge of the semen, and who is therefore disqualified from performing a valid ritual prayer [*ṣalāt*] until he has completed a total ablution [*ghusl*].

⁷⁰ For the author's description of *tayammum*, the special procedure for removing ritual impurity by using clean, dry earth or dust, see p. 10 above.

On various forms of vocal expression [*fi'l-aṣwāt*].

As for the recitation [*inshād*]⁷¹ of poems [*ash'ār*] without the accompaniment of musical instruments [*malāhī*], it falls into two categories, namely that which is permissible [*mubāh*] and that which is forbidden [*maḥẓūr*]. The permissible type is that which contains no trivial nonsense [*sukhf*], while the forbidden type is that which does contain trivial nonsense.

Where this kind of performance is accompanied by musical instruments, however, it comes into the forbidden category in either case, regardless of whether it is quite devoid of triviality or does have some trivial content. The only difference is that, where trivial content is a factor, the prohibition applies for two reasons.

It is considered reprehensible to perform the recitation [*qirā'a*] of the Qur'ān with modulations of the voice [*alḥān*], in the style of a minstrel singing songs for entertainment [*aghānī muṭriba*]. The recitation of the Qur'ān must be approached with reverence and a meticulous regard for the integrity of the sacred text. This modulated style is therefore inappropriate, because it is all too likely to result in a departure from the correct pronunciation established by tradition [*ikhrāj al-kalām 'an sunanih*].⁷²

Besides, the fruit of the Qur'ān is the fear of Allāh (Almighty and Glorious is He), the sense of caution inspired by listening to its stern exhortations [*mawā'iz*], the instructive lessons taught by its demonstrated proofs [*barāhīn*], its stories [*qīṣaṣ*] and its parables [*amthāl*], and the arousal of yearning for its promise [*wa'd*]⁷³—and all of this may be lost if it is made to sound too sweet.

⁷¹ The style of recitation called *inshād* is virtually a form of chanting.

⁷² **Author's note**: [Typical mistakes would include] the omission of a prolonged vowel sound [*isqāt al-iṭāla*] and the substitution of a glottal stop [*hamz*], the prolongation of a sound that should be pronounced short [*maṣṣūr*], the shortening of a sound that should be drawn out [*mamdūd*], and the assimilation of consonants which ought to be pronounced separately [*idghām al-hurūf*].

Allāh (Almighty and Glorious is He) has said:

Those only are believers whose hearts quake when Allāh is mentioned, and when His revelations [*āyāt*] are recited to them, it increases them in faith, and in their Lord they put their trust. (8:2)

He has also said (Exalted is He):

Will they not therefore ponder the Qurʾān? (4:82 and 47:24).

...that they may ponder its revelations. (38:29)

When they listen to that which has been revealed to the Messenger [*Rasūl*], you see their eyes overflow with tears because of their recognition of the Truth [*Ḥaqq*]. (5:83)

Charmingly melodious styles of recitation are not conducive to any of this, which explains why they are viewed with disapproval.

A Muslim should not carry a copy of the Qurʾān [*muṣḥaf*] along with him on a journey into [territory controlled by] people who are hostile to Islām [*ahl al-ḥarb*],⁷³ in case they get their hands on it and show little respect for its sacred character.

He must also refrain from listening to the musical performances of foreign women, especially the young ones, because the Prophet (Allāh bless him and give him peace) once said:

The glorification [of Allāh] is for the menfolk, and the rhythmic clapping of hands is for the womenfolk [*at-tasbiḥu liʾr-rijāli waʾt-tasfiqu liʾn-nisāʾ*].

If this can have a disturbing effect on a worshipper [*muṣallī*] in the very act of performing his ritual prayer [*ṣalāt*], just imagine the impact of poetry, erotic verses [*ghazal*] and all those things that excite the natural urges in people, by mentioning the attributes of lovers and their sweethearts, discussing the intricate details of love and affection, and describing those objects of desire about which the lower self [*naḥs*] is always eager to hear. They stir up the listener's instinctive impulses and stimulate his inclination toward forbidden things, so it is not permissible for anyone to listen to them.

Perhaps somebody will say: "I understand them allegorically [*alā maʿānī*], so I can listen to them and still be blameless in the sight of Allāh (Exalted is He)." If so, we shall call him a liar, because the sacred law [*sharʿ*] makes no such distinction. Had it been permissible for anyone, it would have been permissible for the Prophets [*anbiyāʾ*] (peace be upon them all), and if that were a valid excuse, we would have

to declare listening to the singing of female slaves [*qiyān*] permissible for anyone who claimed that it did not excite him, and the drinking of intoxicating liquor [*muskir*] for anyone who claimed that it did not make him intoxicated.

If a person did in fact say: “It is normal for me, whenever I drink wine [*khamr*], to refrain from anything that is unlawful [*ḥarām*],” he would still not be allowed to drink it. And if he were to say: “It is normal for me to spend time in the company of foreigners, both male⁷⁴ and female, and when I am alone with them in private I merely contemplate their beauty,” this again would not make it permissible for him to cultivate his habit. More than that, we would call it imperative [*wājib*] that he abandon such behavior altogether, and develop an even greater interest in the contemplation of things that cannot be considered unlawful.

This [specious kind of reasoning] is simply the technique [*ṭarīqa*] adopted by someone who wants to enjoy the unlawful while following the path of Allāh (Almighty and Glorious is He), so he is actually indulging his own whim and passion [*hawā*]. We must not submit [*lā nusallim*] to those who practice this technique, and we should not accord them any respect.

Allāh (Almighty and Glorious is He) has said:

Tell the believers to lower their gaze and guard their private parts. That is purer for them. (24:30)

If anyone says that gazing directly is purer, he must therefore be accusing the Qur’ān of falsehood.

[Finally, it should be noted that] loud wailing [*nadb*] and lamentation [*niyāḥa*] are frowned upon, whereas shedding tears [*bukā’*] in mourning for the dead is not considered reprehensible.



⁷³ Literally, ‘the people of war.’

⁷⁴ It is interesting, from a cultural as well as a linguistic point of view, to note the author’s use of the Persian word *maidān* [men] at this point in the Arabic text.

On the duty to honor and respect one's parents [*birr al-wālidain*].

To treat one's parents with honor and respect is an obligatory duty [*wājib*]. As Allāh (Almighty and Glorious is He) has said:

[And be good to parents,] whether one of them or both of them attain old age with you. Do not say 'Ugh!', to them and do not brush them off, but speak to them in gracious words. (17:23)

Consort with them in this world kindly. (31:15)

Give thanks to Me and to your parents. Unto Me is the homeward journey. (31:14)

Ibn 'Abbās (may Allāh be well pleased with him and with his father) is reported as having said:

"If someone starts the day by annoying his parents, he has two doors through which to approach the day ahead of him, both of them opening onto the Fire [of Hell]. And if someone starts the evening by annoying his parents, he has two doors through which to approach the evening ahead of him, both of them opening onto the Fire. If it is only one [parent he annoys], then [he will face only] one [such door]. Even if they abuse him [*wa in ḡalamāhu*]; even if they abuse him; even if they abuse him!"

According to a report that has been handed down to us from 'Abdu'llāh ibn 'Umar (may Allāh be well pleased with him and with his father), Allāh's Messenger (Allāh bless him and give him peace) once said:

The approval of the Lord is to be found in the approval of one's parents, and the displeasure of the Lord in the displeasure of one's parents [*riḍa'r-Rabbi fī riḍa'l-wālidaini wa sukḥṭu'r-Rabbi fī sukḥṭi'l-wālidain*].

The following incident is also reported in the words of 'Abdu'llāh ibn 'Umar (may Allāh be well pleased with him and with his father):

"A man once came to the Prophet (Allāh bless him and give him

peace) and said: ‘I wish to fight in the holy war [*jihād*].’ In answer to the question, ‘Are your parents still living?’ the man said, ‘Yes,’ so the Prophet (Allāh bless him and give him peace) said: ‘Well then, theirs is the cause for which you must engage in combat!’”

The nature of filial piety [*birr*] is such that it requires all of the following:

1. That you provide in sufficient measure whatever your parents may need.

2. That you keep them out of harm’s way.

3. That you treat them with gentle familiarity, as you would treat a little child.

4. That you do not get irritated with them, or with their needs.

5. That you regard service to them as a substitute [*badal*] for many of your supererogatory acts of worship [*nawāfil*], such as the extra ritual prayer [*ṣalāt*] and fasting [*ṣiyām*] you would otherwise be free to perform.

6. That you seek forgiveness [from Allāh] on their behalf, immediately after your ritual prayers [*ṣalawāt*].

7. That you make it unnecessary for them to engage in weary toil, or to bear their troubles without support.

8. That you do not raise your own voice above their voices.

9. That you do not go against their wishes in anything, as long as this does not entail any violation of the sacred law [*kharq ash-shar‘*].

What is meant by this last point is that obedience to parents cannot go so far as to include the abandonment of obligatory religious duties [*farā‘id*], such as the testimony of Islām [*hujjat al-islām*], the five ritual prayers [*aṣ-ṣalawāt al-khams*], payment of the alms-due [*zakāt*], an act of atonement [*kaffāra*] or the fulfillment of a solemn vow [*nadhr*]. It cannot be stretched to include the committing of any unlawful act [*irtikāb muḥarram*], in violation of such rules as those that prohibit sexual misconduct [*zinā*], the drinking of wine [*shurb al-khamr*], murder [*qatl*], slanderous accusation [*qadhf*],⁷⁵ and the misappropriation of goods, examples of which are forcible seizure [*ghaṣb*] and theft [*sariqa*].

⁷⁵ In Islamic law, the term *qadhf* usually refers specifically to an accusation of adultery [*zinā*], directed against a virtuous man or woman by a person who is unable to produce four reputable witnesses. The penalty incurred by making such an accusation is eighty lashes.

This restriction is based on the statement of the Prophet (Allāh bless him and give him peace):

No obedience is due to any created being in disobedience to Allāh (Exalted is He) [*lā ṭā'ata li-makhlūqin fi ma'ṣiyati'llāhi ta'ālā*].

And indeed, Allāh Himself has said (Exalted is He):

But if [your parents] strive with you to make you ascribe to Me as partner that of which you have no knowledge, then do not obey them. Consort with them in this world kindly; [but follow the path of him who turns to Me. Then unto Me you shall return, and I shall tell you what you were doing]. (31:15)

This *ḥadīth* [of the Prophet (Allāh bless him and give him peace)], taken together with the Qur'ānic verse [*āya*], represents a categorical injunction against any obedience to anyone who orders either active disobedience [*ma'ṣiya*] of Allāh or the neglect of obedient service to Him [*tark ṭā'atihi*].

A famous case in this field is the one decided by Imām Aḥmad [ibn Ḥanbal]. According to the version reported by Abū Ṭālib, it concerned a man whose parents had forbidden him to perform the ritual prayer in congregation [*aṣ-ṣalāt fi'l-jamā'a*], so the Imām declared: "They have no right to claim obedience when it would involve the omission of an obligatory religious duty [*fard*]."

As for supererogatory acts of worship [*nawāfil*], it is not merely permissible to omit them for the sake of obedience to one's parents; it is actually more meritorious to obey the latter.

Proper filial reverence toward your parents also requires:

1. That you establish a friendly relationship with anyone who is on friendly terms with them, and that you shun anyone who avoids their company.
2. That you defend their honor as you would defend your own, in death as well as in life.
3. If your temper should ever flare up in anger toward them, you must recall how they brought you up, how they spent many a sleepless night in the process, how they cared for you and wore themselves out.

You must also remember the words of Allāh (Exalted is He):

Speak to them in gracious words. (17:23)

Then, if a feeling of compassion for them does not deter you [from being angry with them], you should realize that you are an outcast,

subject to [Allāh's] displeasure. You must therefore repent to Allāh (Exalted is He) as soon as your anger has subsided, since you have contravened His commandment in relation to your parents.

4. You must not go away on a journey that is not strictly necessary for you to undertake, except at their command.

5. You must not volunteer to take part in a military campaign, in which you have not been assigned a specific duty, except with their permission.

6. You must not do anything yourself to make them suffer the painful distress of alienation from you. It is even forbidden for any other person to make them feel that they have lost you, since the Prophet (Allāh bless him and give him peace) has said:

May Allāh damn the person who causes a separation between a mother and her offspring!

7. If you happen to obtain some kind of food or drink, you must regard it as your duty to offer the best part of it to your parents first of all. For such a long time they always put you first! They went hungry themselves and kept you satisfied. They stayed awake at night and let you enjoy a good sleep. You will let this guide you to the right path, if Allāh (Exalted is He) so wills.



On surnames and personal names
[*al-kunā wa'l-asmā'*],⁷⁶
some of which are recommended,
while others are subject to disapproval.

It is forbidden for a man to give his son both the personal name [Muḥammad] and the surname [Abu'l-Qāsim] of the Prophet (Allāh bless him and give him peace),⁷⁷ although it is permissible for him to give either of these separately from the other.

According to one of two conflicting versions of the doctrine ascribed to Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him), he took an unfavorable view of this practice as a whole; in other words, he disapproved of both the combination [*jam'*] and the separate application [*ifrād*]. By the other account, however, he considered it permissible in any form.

To prove the permissibility of naming [*tasmiya*] with the personal name [*ism*] of the Prophet (Allāh bless him and give him peace) but not with his surname [*kunya*], we may cite the evidence reported by Anas ibn Mālik and Abū Huraira (may Allāh be well pleased with them both), according to whom the Prophet (Allāh bless him and give him peace) once said:

You may give my name as a personal name [*sammū bi-'smī*], but do not give my surname as a surname [*wa lā tukannū bi-kunyatī*].

⁷⁶ The corresponding singular forms are *kunya* and *ism*. The *kunya* is a surname of relationship, in which the first element may be *Abū* [Father (of)...], or *Umm* [Mother (of)...], or *Ibn* [Son (of)...], or *Bint* [Daughter (of)...].

⁷⁷ The printed version of the Arabic text appears to be defective at this point. As it stands, it would mean: "It is forbidden for a person to name [*an yusammiya*] his son and to surname him [*yukannihi*]; presumably a misprint for *yukanniyaḥu* with the personal name [*ism*] of the Prophet (Allāh bless him and give him peace) but not with [*dūna*] his surname [*kunya*]." The seemingly ungrammatical form *yukannihi* may be a clue, suggesting the possible omission of a whole line of text, in the context of which this form would actually be correct.

Evidence to support the permissibility of giving both in combination is provided by a report transmitted from ‘Ā’isha (may Allāh be well pleased with her), who is quoted as having said: “A woman once came and said to the Prophet (Allāh bless him and give him peace): ‘O Messenger of Allāh, I gave birth to a lad, so I named him Muḥammad and gave him the surname Abu’l-Qāsim. Then someone told me that you would disapprove of this.’

“He replied (Allāh bless him and give him peace): ‘What can it be that has allowed [the giving of] my personal name [*ismī*] and forbidden [the giving of] my surname [*kunyatī*]?’ (Or: ‘What can it be that has forbidden [the giving of] my surname and allowed [the giving of] my personal name?’)”

Certain surnames are considered highly inappropriate, notably Abū Yaḥyā⁷⁸ and Abū ‘Īsā [Father of Jesus].⁷⁹

It is considered improper for [a master] to give his slaves [*‘abīd*] such names as *Aflaḥ* [Lucky], *Najāḥ* [Success], *Yasār* [Prosperity], *Nāfi‘* [Useful], *Rubbāḥ* [Monkey], *Baraka* [Blessing], *Barra* [Pious], *Ḥazin* [Mournful], and ‘Āṣiya [Disobedient], in view of the report that has come down to us from ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him), stating that Allāh’s Messenger (Allāh bless him and give him peace) once said:

If I live long enough, I shall definitely make you stop naming slaves *Yasār*, or *Baraka*, or *Rubbāḥ*, or *Najāḥ*, or *Aflaḥ*.

It is reprehensible to use titles [*alqāb*] and personal names [*asmā’*] that are equivalent to the Names of Allāh (Exalted is He), like *Malik al-Mulūk* [King of Kings], *Shāhanshāh*⁸⁰ and similar honorifics, although this is the custom of the Persians [*al-Furs*].

It is also reprehensible to adopt for personal use those names which cannot befit anyone except Allāh (Glorified and Exalted is He), such as *Quddūs* [All-Holy], *Ilāh* [Deity], *Khāliq* [Creator], and *Muḥaimin* [Universal Guardian].

⁷⁸ Although its literal meaning is ‘Father of him who lives,’ Abū Yaḥyā is used ironically as a nickname for the Angel of Death.

⁷⁹ In his *Iḥyā’ ‘Ulūm ad-Dīn* (Book 12, on Marriage), Imām al-Ghazālī cites a tradition [*ḥadīth*] reported by Abū ‘Umar at-Tawqānī, according to which a man once adopted the name Abū ‘Īsā [Father of Jesus], but the Prophet (Allāh bless him and give him peace) objected, saying: “Jesus has no father!”

⁸⁰ The Persian counterpart of the Arabic *Malik al-mulūk*.

Allāh (Exalted is He) has said:

And yet they ascribe partners to Allāh. Say: 'Name them!' (13:33)

According to the interpretation offered by certain Qur'ānic commentators [*mufasssirūn*], the implied meaning here is: "Name them with My names, then consider whether this really suits them!"

It must be considered unlawful [*yuḥarram*] for anyone to call his brother or his slave by a nickname [*laqab*] that person dislikes, because Allāh (Exalted is He) has forbidden this, for He has said (Almighty and Glorious is He):

And do not insult one another with nicknames [*wa lā tanābazū bi'l-alqāb*]. (49:11)

He has also called it depravity [*fusūq*].⁸¹

What is positively recommended is that you call your brother by the names that he likes best.



⁸¹ In the same verse [*āya*] of the Qur'ān (49:11), which continues:
An evil name is depravity after faith [*bi'sa'l-ismu'l-fusūqu ba'da'l-īmān*].

On sitting down [*julūs*]: when, where and how it is appropriate.

For a person who gets angry, if he happens to be standing up at the time, the recommended behavior is to sit down; or, if he is already in a sitting position, he should lie down on his side. If he touches cold water, his anger will subside.

This advice is based on the report of al-Ḥasan (may Allāh be well pleased with him), from whom we learn that the Prophet (Allāh bless him and give him peace) once said:

Anger is a live coal, smoldering in the heart of a human being [*ibn Ādam*]. So, whenever one of you happens to this experience this, if he is standing up at the time, let him sit down, and if he is already sitting down, let him adopt a reclining posture.

It is regarded as very impolite for a man to take a seat in the midst of a group of people engaged in private conversation, unless he has their permission to join them, because this was forbidden by the Prophet (Allāh bless him and give him peace).

It is also considered improper to sit partly in the shade and partly in the sun.

Other bad manners include supporting one's weight on the left hand, and dozing off to sleep while in a sitting position.

When a person gets up to leave a gathering at which he has been seated, it is considered commendable for him to utter the following prayer of atonement for [any offense committed during] the session [*kaffārat al-majlis*]:

Glory to You, O Allāh,
and with Your praise!
There is no god but You.
Of You I seek forgiveness
and I repent to You.

*Subḥānaka'llāhumma
wa bi-ḥamdika
lā ilāha illā Anta
astaghfiruka
wa atūbu ilaik.*

On the proper attitude to adopt toward fellow Muslims, one's elders and young children.

It is commendable to behave with modest humility [*tawādu'*] toward every single member of the Muslim community [*li-kulli wāḥidin mina'l-muslimīn*].

It is also commendable to treat the elders with dignified respect [*tawqīr ash-shuyūkh*].

While it is appropriate to have a sympathetic and tolerant attitude toward young children [*raḥmat al-atfāl wa'l-afw' anhum*], one must not fail to give them a disciplined education [*ta'dīb*].



**On the correct procedure to follow
when offering a prayer of supplication
[*al-adab fi'd-du'ā'*].**

The supplicant should hold out his hands, praise Allāh (Exalted is He),⁸² and invoke blessings upon the Prophet (Allāh bless him and give him peace).⁸³ Then he should ask for what he needs. He should not look up toward the heavens in the course of making his supplication.

When he has finished, he should rub his hands over his face, because we know from traditional reports that the Prophet (Allāh bless him and give him peace) has said:

Petition Allāh with the palms of your hands held open [*salu'llāha bi-buṭūni akuffikum*].



⁸² By saying: "Praise be to Allāh [*al-ḥamdu li'llāh*]!"

⁸³ By saying, for instance: "O Allāh, bless our Prophet Muḥammad and give him peace [*Allāhumma ṣalli 'alā nabīyyinā Muḥammadin wa sallim*]."

**On the permissibility of invoking
protection from evil by reciting the Qurʾān,
and of using the Qurʾān and the Most
Beautiful Names [al-Asmāʾ al-Ḥusnā]
as a charm or amulet [ruqya].**

It is permissible to invoke protection from evil [*taʿawwudh*] by reciting the Qurʾān, in view of the fact that Allāh (Almighty and Glorious is He) has told us:

[And when you recite the Qurʾān,] seek refuge [*fa-ʾstaʿidh*] with Allāh from Satan the accursed. (16:98)

Say: ‘I take refuge [*aʿūdhu*] with the Lord of the Daybreak.’ (113:1)

Say: ‘I take refuge with the Lord of mankind.’ (114:1)

As for the Prophet (Allāh bless him and give him peace), we know from traditional reports that when he felt something affecting him badly, he would recite the Two Pleas for Divine Refuge [*Muʿawwidhatān*]⁸⁴ to himself, and then he would spit. He also used to say (Allāh bless him and give him peace):

I take refuge with
Allāh’s noble countenance,
and with His perfect words,
from the evil of that
which He has created
and fashioned and made,
and from every animal
creature that my Lord is
grasping by its forelock.

aʿūdhu
bi-Wajhiʾllāhiʾl-karīm:
wa bi-kalimātihiʾt-tāmmāt:
min sharri
mā khalaqa
wa dharaʾa wa baraʾ:
wa min kulli dābbatin
Rabbī ākhidhūn
bi-nāṣiyatihā.

It is likewise permissible to use the Qurʾān and the Most Beautiful Names of Allāh [*al-Asmāʾ al-Ḥusnā*] as an amulet or charm [*ruqya*],⁸⁵ in

⁸⁴ Sūras 113 and 114, the last in the Qurʾān.

⁸⁵ According to the Arabic lexicographers, *ruqya* is a synonym of *ʿūdha* (the latter being derived from the same root as *taʿawwudh* and other related words occurring in this subsection) and it signifies: ‘A charm, or spell, either uttered or written, by which a person having an evil affliction, such as fever and epilepsy etc., is charmed.’ (See E.W. Lane, *Arabic-English Lexicon*, art. R-Q-Y and art. ʿ-W-DH.)

view of His words (Almighty and Glorious is He):

And We reveal of the Qur'ān that which is a healing and a mercy for the believers. (17:82)

This is a Book We have sent down, a blessed one. (6:156)

The Prophet (Allāh bless him and give him peace) said:

Use a charm to counteract it [the evil eye], for if destiny [*qadar*] has anticipated something, the evil eye [*'ain*]⁸⁶ will surely have foreseen it too.

He made this remark (Allāh bless him and give him peace) with particular reference to the case of [his grandsons] al-Ḥasan and al-Ḥusain (may Allāh be well pleased with them both).



⁸⁶ While the primary signification of the Arabic word *'ain* is *the eye; the organ of sight*, it has a multitude of meanings (forty-seven, according to one of the lexicographers, but exceeding a hundred by the count of another, with seventeen of them occurring in the Qur'ān). In certain contexts, as here, it means *the evil eye*.

On the appropriate words for a Muslim to utter if he happens to see a synagogue [*bī'a*] or a church [*kanīsa*].

If a Muslim happens to see a synagogue [*bī'a*] or a church [*kanīsa*],⁸⁷ or to hear the blowing of a ram's horn [*shabbūr*]⁸⁸ or the sounding of a bell [*nāqūs*],⁸⁹ or to notice an assembled congregation of those who attribute partners to Allāh [*mushrikūn*], be they Jews [*Yahūd*] or Christians [*Nāṣārā*], it is considered commendable for him to say:

I bear witness that there	<i>ashhadu an lā ilāha</i>
is no god but Allāh, Alone.	<i>illa'llāhu Waḥdah.</i>
No partner has He.	<i>lā sharīka lah.</i>
As One God,	<i>Ilāhan Wāḥīdan</i>
we worship none but Him.	<i>lā na'budu illā iyyāh.</i>

[It is appropriate to make this particular utterance] because it has been handed down to us from the Prophet (Allāh bless him and give him peace), who also said [of the person who pronounces these words]:

Allāh will forgive him in a measure equal to the number of the people guilty of ascribing partners to Him [*ahl ash-shirk*].

⁸⁷ Since the author goes on to mention the Jewish *shabbūr* and the Christian *nāqūs*, in that order, it seems probable that he is using *bī'a* to mean a Jewish synagogue and *kanīsa* to mean a Christian church.

According to some lexicographers, however, the term *bī'a* applies to a Christian church, and *kanīsa* to a Jewish synagogue. Others say that *kanīsa* may be applied to either of these, or that it means a place of worship used by the followers of any religion other than Islām.

⁸⁸ The word *shabbūr* (or *shabūr*) is the arabicized form of the Hebrew *shofar*, the name of a ram's horn that was used in ancient times as a signaling trumpet, and which is still blown in synagogues on Rosh Hashana and at the end of Yom Kippur.

⁸⁹ The Arabic word *nāqūs* came to be applied to a bell, particularly the bell of a Christian church or convent. In the earliest days of Islām, however, it referred to a thin oblong piece of wood, which was beaten with a flexible rod called *wabīl*. This, rather than the bell, was used by the Christians of that time as an instrument for notifying the people of the times of prayer. Under the Greek name *simandro*, it was still in use in certain monasteries in the Levant during the first half of the nineteenth century. (See: T. P. Hughes, *Dictionary of Islam*, art. NĀQŪS.)

On what to say when visiting a Muslim patient who is very close to death.

If a person becomes aware, when visiting a fellow Muslim who is seriously ill, that the patient is actually very close to death, he should pronounce the words recommended by the Prophet himself (Allāh bless him and give him peace), who said:

Death is a fearful event , so if someone among you comes to hear of the demise [*wafāt*] of his friend, let him say:

Surely we belong to Allāh, and
unto Him we are returning!⁹⁰

*innā lillāhi
wa innā ilaihi rāji‘ūn.*

And surely unto our Lord
we are reverting!⁹¹

*wa innā ilā Rabbinā
la-munqalibūn.*

O Allāh, have him recorded
in Your presence
as one of the doers of good.

*Allāhumma’ktubhu
‘indaka
fi’l-muhsinīn.*

And place his record in ‘*Illiyūn*
(the Uppermost Heaven).⁹²

*wa’jal kitābahu
fi ‘Illiyūn.*

And recompense his offspring
among the later generations.

*wa akhlif ‘alā ‘aqbihi
fi’l-ākhirīn.*

And do not deprive us of
(our share in) his reward.

*wa lā taḥrimnā
ajrah.*

And do not subject us to
temptation after he has gone.

*wa lā taftinnā
ba‘dah.*

⁹⁰ Qur’ān 2:156.

⁹¹ Qur’ān 43:14 (see also 7:125 and 26:50.)

⁹² In the words of the Qur’ān:

The register of the righteous is in ‘*Illiyūn*. Ah, what will convey to you what ‘*Illiyūn* is? A written record, attested to by those who are brought near [unto their Lord]. (83:18–21).

According to a tradition recorded in *Mishkāt al-Masābiḥ*:

The angels follow the soul through each of the heavens, and the angels of one region pass it on to the next until it reaches the seventh heaven, when Allāh (Exalted is He) says: “Record the name of My servant in ‘*Illiyūn*, then return him to the earth, that is, to his body which is buried in the earth.”

It is also considered commendable [on the part of the visitor] to advise him to repent of all his sins, to abandon all forms of wrongdoing, and to make a bequest [*waṣīyya*] of one third of his estate in favor of any relatives of his—including the paupers among them—who would not otherwise inherit from him.⁹³

If he has no such relatives, he should be advised to make bequests in favor of the poor and the needy [in the community at large], for [the upkeep of] the mosques [*masājid*] and bridges [*qanāṭir*], and for other good and pious causes.



⁹³Under the Islamic law of inheritance, certain close relatives of the deceased are automatically entitled to specified shares in his (or her) estate. The power of testamentary disposition [*waṣīyya*] is restricted to a maximum of one third of the testator's estate, and no bequest may be made in favor of any heir who will automatically inherit a prescribed share.

On what to say when laying a corpse to rest in the grave.

While laying a corpse to rest in the grave, one should pronounce the words recommended by the Prophet (Allāh bless him and give him peace), who is reported as having said:

When you lay your dead to rest in the grave, you must say:

In the Name of Allāh,
and exalted be
the religious community
of Allāh's Messenger!

*Bismi' llāh.
wa 'aliya
millatu
Rasūli' llāh.*

While scattering dust upon the corpse, one should say:

With faith in You
and belief in Your Messenger,
and with faith in Your
resurrection (of the dead).

*īmānan bika
wa taṣḍīqan bi-Rasūlika
wa īmānan
bi-ba'thik.*

This is what Allāh and
His Messenger have promised,
and Allāh and His Messenger
have spoken the truth.

*hādha mā wa'ada'llāhu
wa Rasūluh.
wa ṣadaqa'llāhu
wa Rasūluh.*

[These words are appropriate] because they have been handed down to us from 'Alī (may Allāh be well pleased with him), who also said: "If someone does this, he will be credited with one good deed for every atom of dust."



CHAPTER TWO

Concerning Marriage [*Nikāḥ*].

One of the rules of good conduct pertaining to marriage [*nikāḥ*] is that a person about to get married [*mutazawwij*] should be taking this step with the solemn intention [*niyya*] of carrying out the commandment of Allāh, as expressed in His words (Almighty and Glorious is He):

And marry those without spouses among you, and your slaves and maidservants that are righteous. (24:32)⁹⁴

Marry, of the women who seem good to you, two or three or four. (4:3)⁹⁵

In the words of the Prophet (Allāh bless him and give him peace):

Marry, multiply, for I need you all, even the miscarried fetus, in order to outnumber the [other] religious communities.⁹⁶

These two verses of the Qur'ān [*āyatān*], together with the Prophetic tradition [*khābar*] cited, should be enough to convince the believer of the strict necessity [*wujūb*] of marriage, in cases where there is no risk of unlawful sexual behavior [*ẓinā*], as well as in cases where such risk is actually present.

This point should be removed beyond dispute entirely, because, according to Abū Dāwūd's account of the doctrine of Imām Aḥmad [ibn Ḥanbal], marriage is a necessary obligation [*wājib*] under any circumstances [*alā'l-iṭlāq*].

[A person who marries with this correct intention] will therefore be entitled to the spiritual reward [*thawāb*] of one who carries out the commandment of Allāh (Almighty and Glorious is He). He should be firmly convinced, moreover, that he is acting in the interest of safeguarding

⁹⁴ *wa ankiḥu'l-ayāmā minkum wa'ṣ-ṣāliḥīna min 'ibādikum wa imā'ikum.*

⁹⁵ *fa-'nkiḥū mā ṭāba lakum mina'n-nisā'i mathnā wa thulātha wa rubā'.*

⁹⁶ *tanākahū tanāsālū fa-inni mukāthirun bikumu'l-umam—wa-law bi's-siqt.*

and perfecting his religion [*ḍīn*], since the Prophet (Allāh bless him and give him peace) has said:

When a person gets married, he has already ensured the safety of one half of his religion.⁹⁷

And since he has also said (Allāh bless him and give him peace):

When the servant [of Allāh] gets married, he has already perfected one half of his religion.⁹⁸

In choosing a wife, a man should look for a woman with a respectable family background [*ḥasība*], who is both an *ajnabiyya* [a ‘foreigner,’ meaning someone who is not at all closely related to his own family] and a virgin [*bikr*].

It is also important that she be from a family in which the womenfolk have a reputation for producing many children.

[The choice of a virgin is recommended] because Jābir ibn ‘Abdi’llāh (may Allāh be well pleased with him and with his father) once married a non-virgin [*ṭhayyib*] and, when he informed the Prophet (Allāh bless him and give him peace) that he had done so, the latter said to him:

But why not a virgin? You would have fun with her, and she would have fun with you!⁹⁹

When we stipulate the potential for producing many children, we do so because of the saying of the Prophet (Allāh bless him and give him peace) already cited above, namely:

Marry, multiply, for I need you all, even the miscarried fetus, in order to outnumber the [other] religious communities.

According to one of the traditions [*aḥādīth*], he also said (Allāh bless him and give him peace):

Marry the prolific type of woman, the affectionate type, for I need to demonstrate how numerous you are [in contrast to the other communities].¹⁰⁰

As for the stipulation that she be a ‘foreigner’ [*ajnabiyya*], and not from among his own relatives, this is simply meant as a precaution against the bad feelings and hostility that could arise between members

⁹⁷ *man tazawwaja fa-qad ahrāza nisfa ḍīnih.*

⁹⁸ *idhā tazawwaja’l-‘abdu fa-qadi’stakmala nisfa ḍīnih.*

⁹⁹ *a-fa-lā bikran—tulā‘ibuhā wa tulā‘ibuka.*

¹⁰⁰ *tazawwaju’l-walūda’l-wadūd—fa-innī mukāthirun bikum.*

of the same family, resulting in the severance of those very bonds of kinship [*arḥām*] that we, as Muslims, are commanded to establish and maintain. It is for this reason that the sacred law [*sharʿ*] prohibits a contract of marriage that would result in two sisters becoming co-wives of the same husband.

It is not a good idea for a man to marry a woman with a vicious tongue [*salīḥat al-lisān*], nor the type who will always be wanting a divorce [*khulʿ*] for no good reason,¹⁰¹ nor the kind who loves to stir up trouble [*mutawāshima*].

Once he has actually married a wife, the husband must treat her decently and not cause her any harm. He must not compel her to forgo her dower [*mahr*]¹⁰² in order to obtain a divorce [*khulʿ*] from him. Nor must he insult her by casting aspersions on her father or her mother. If he does abuse her like this, Allāh and His Messenger will be quit of him.

The Prophet (Allāh bless him and give him peace) has said:

Treat the womenfolk with kind consideration, for they are captives [*ʿawānin*] at your disposal.¹⁰³

According to one of the traditions [*āthār*]:¹⁰⁴

If a man marries a woman with [the contractual promise of a specified] dower [*ṣadāq*],¹⁰⁵ but is then unwilling to pay it over to her, he will arrive at the Day of Resurrection [*Yawm al-Qiyāma*] as a person guilty of adultery or fornication [*zānī*].

If a woman subjects her husband to verbal abuse, to the point of violating his religion [*dīn*], it is then up to him to decide which of the following courses of action he should take: He may purchase his freedom¹⁰⁶ from her, or he may entrust his situation to Allāh (Almighty and Glorious is He) and humbly pray to Him in supplication [*duʿāʿ*], in which case He will surely provide all the protection he needs. If he can persevere in this latter course, he will be like the warrior [*mujāhid*] in Allāh's cause.

If his wife is happy to offer him something out of her own property, with no element of coercion on his part, he should accept it and feel free to use it as he may see fit.

¹⁰¹ The word used to designate this type of woman is *mukhtaliʿa*, a participle derived from the same root letters (*kh-l-ʿ*) as *khulʿ*, which is the legal term for a form of divorce whereby the wife redeems herself from the marriage for a consideration.

¹⁰² See note ⁶⁷ on p. 92 above.

¹⁰³ **Author's note:** In other words, they are prisoners [*usarāʿ*].

¹⁰⁴ The term *athar* (of which *āthār* is the plural form) is sometimes applied to a report of something said or done by the Prophet himself (Allāh bless him and give him peace), but it often means a tradition that can only be traced with certainty to one or more of his Companions (may Allāh be well pleased with them all.)

¹⁰⁵ The term *ṣadāq* (or *ṣidāq*) is a synonym of *mahr*.

On the advisability of viewing the face and hands of a prospective bride.

It is appropriate for the would-be husband to make an effort to catch a glimpse of the face and hands of his prospective bride, without actually being alone with her in private, before the marriage is contracted [*qabla'l-ʿaqq*]. [This is recommended as a precaution] in case he should experience a change of heart and find her repugnant to him. [If this happened after the marriage contract] it could result in his divorcing her by repudiation [*ṭalāq*]¹⁰⁷ and separating from her in a short space of time.

Such an outcome would be subject to stern disapproval in the sight of Allāh (Almighty and Glorious is He), because the Prophet (Allāh bless him and give him peace) has said:

Nothing that is legally permissible is more hateful to Allāh (Exalted is He) than divorce by repudiation.¹⁰⁸

The basis for this [recommended viewing of the prospective bride] is to be found in the following traditions:

The Prophet (Allāh bless him and give him peace) is reported as having said:

If Allāh (Exalted is He) causes one of you to feel in his heart that he should offer a marriage proposal [*khiṭba*] to a certain woman, let him take a look at her face and her hands, for this is more likely to promote deep intimacy [*an yu'ḍima*] between the couple.¹⁰⁹

¹⁰⁶ Literally, 'purchase himself [*nafsaḥu*].'

¹⁰⁷ Unlike *khul'*, which may be initiated by the wife, and which results in a dissolution of the marriage by mutual agreement of the spouses, the form of divorce called *ṭalāq* is a unilateral repudiation of the wife by the husband.

¹⁰⁸ *mā min mubāḥin abghaḍu 'inda'llāhi ta'ālā mina'ṭ-ṭalāq.*

¹⁰⁹ Imām al-Ghazālī cites this same tradition in his work on Marriage (Book 12 of *Iḥyā' 'Ulūm ad-Dīn*), where he notes that the Arabic expression *an yu'ḍima bainahumā*, used here by the Prophet (Allāh bless him and give him peace), suggests the contact of inner skin [*'adama*] with inner skin. He explains that *'adama* means the dermis or inner layer of skin, in contrast to *bashara*, the epidermis or outer layer, then adds that this expression must have been chosen to emphasize the degree of intimate harmony between the couple. (The verb *yu'ḍima* and the noun *'adama* are both derived from the same Arabic root, 'd-m.)

Jābir ibn ‘Abdi’llāh (may Allāh be well pleased with him and with his father) is reported as having said:

“Allāh’s Messenger (Allāh bless him and give him peace) once told us: ‘If it is possible for anyone amongst you, when he proposes to a woman, to look and see for himself whether he really finds her attractive enough to want to marry her, he should certainly do so. I had proposed to a young woman, so I took to hiding myself and watching out for her, until I saw enough of her to make me really interested in marrying her.’¹¹⁰



¹¹⁰ *Author’s note:* This is mentioned by Abū Dāwūd in his *Sunan* [collection of traditions].

On the desirability of choosing a wife who is both religious and intelligent.

It is also important that a woman chosen as a wife should be one of those who are endowed with a religious disposition and with intelligence [*dhawāt ad-dīn wa'l-ʿaql*], in view of the words of the Prophet (Allāh bless him and give him peace), who said, as reported by Abū Huraira (may Allāh be well pleased with him):

A woman may be married for any of four reasons: for her wealth [*māl*], for her noble pedigree [*ḥasab*], for her beauty [*jamāl*], or for her religious disposition [*dīn*]. Go for the one with the religious disposition, then you will be sure to prosper [*taribat yadāk*].¹¹¹

The Prophet (Allāh bless him and give him peace) has thus emphasized the importance of choosing to marry a woman with a religious disposition, for the simple reason that she will assist her husband in the conduct of his daily life, and will be content with very little, whereas the other types may get him involved in sinful activities and unwholesome situations [*fi'l-wizr wa'l-wabāl*], unless Allāh (Exalted is He) keeps him safe from these dire consequences.



¹¹¹ Literally, 'your hands will become dusty.' According to the Arabic lexicographers, to say that a person's hands became dusty means: 'He became rich, as though he became possessed of wealth equal in quantity to the dust of the earth [*turāb*].'

On the respective merits of husbands and wives, and on their respective rights and duties.

Let us now consider the words of Allāh (Exalted is He):

So now have intercourse with them, and seek what Allāh has prescribed for you.
(2:187)¹¹²

Most of the Qur’ānic commentators [*mufasssīrūn*] have interpreted the intercourse [*mubāshara*] referred to here as meaning sexual intercourse [*jīmā’*], and the seeking [*ibṭighā’*] as being for children; in other words: “Try to obtain children by having intercourse [with your wives].”

It is likewise important that the woman should engage in this with the intention of preserving her chastity [*taḥṣīn farjihā*], producing children, and earning abundant spiritual reward in the sight of Allāh, by exercising patience with her husband and throughout the process of pregnancy and childbirth, and then in the upbringing of the children. The importance of all this is made very clear in the following traditional report:

According to Ziyād ibn Maimūn, Anas (may Allāh be well pleased with him) said:

“A woman commonly known as Squint-Eyes [*al-Ḥawlā’*], a perfume vendor [*‘aṭṭāra*] from Medina, once paid a visit to ‘Ā’isha (may Allāh be well pleased with her), to whom she said: ‘O Mother of the Believers [*Umm al-Mu’minīn*], my husband is so and so. I make myself beautiful for him every night, and I perfume myself as if I were his newly wedded bride. Then, when he goes to his bed to rest, I get in beside him under his blanket, seeking to earn the approval of Allāh (Exalted is He) by so doing. But my husband turns his face away from me, and it seems to me that he must hate me.’ ‘Ā’isha (may Allāh be well pleased with her) then said: ‘Sit here until Allāh’s Messenger (Allāh bless him and give him peace) comes in.’

¹¹² *fa’-l-āna bāshirūhunna wa’btaghū mā kataba’llāhu lakum.*

“While I was sitting there,’ said the woman, ‘in came Allāh’s Messenger (Allāh bless him and give him peace) and he said: “What is this scent I can smell? Squint-Eyes must have paid you a visit! Did you buy something from her?” “No, by Allāh, O Messenger of Allāh,” replied ‘Ā’isha (may Allāh be well pleased with her).’

“Then Squint-Eyes told her story again, so Allāh’s Messenger (Allāh bless him and give him peace) said to her: ‘Go and attend to your husband and obey him!’ She said: ‘I do just that, O Messenger of Allāh, but what is my reward?’ He then said (Allāh bless him and give him peace):

Whenever a woman takes something away from her husband’s house and disposes of it, wishing to effect an improvement by so doing, Allāh (Exalted is He) records a good deed to her credit, erases a bad deed from her balance sheet, and promotes her to a higher spiritual level.

Whenever a woman becomes pregnant by her husband and bears his child, her spiritual reward is equal to that of the man who stays awake all night in prayer, of the man who fasts all day long, and of the warrior [*ghāzī*] in the cause of Allāh (Exalted is He).

Whenever a woman experiences labor pains, for every pain [*talqa*] she is credited with the emancipation of a living soul [*nasama*], for every act of suckling [*rad’a*] she is credited with the manumission of a slave [*raqaba*], and then, when she weans her child, an angelic voice calls out to her [*nādāhā munādin*] from the heavens:

“O woman, you have satisfactorily completed the task in the time that has gone by, so set about the task anew in the time that still remains!”

“‘Ā’isha (may Allāh be well pleased with her) then said: ‘The women seem to have been given a lot, so what about all you menfolk?’ Allāh’s Messenger (Allāh bless him and give him peace) laughed at this, and then he went on to say:

Whenever a man takes his wife seductively by the hand, Allāh (Exalted is He) records a good deed to his credit. When he hugs her, [he is credited with] ten good deeds. When he has sexual intercourse with her [*idhā atāhā*], it is worth more than this world and all that it contains.

Then, when he gets up to perform a complete ablution, the water does not reach a hair of his body without a good deed being recorded in his favor, a bad deed being erased from his balance sheet, and promotion to a higher spiritual level being awarded to him.

What he receives for his total ablution [*ghusl*] is worth more than this world and all that it contains. Allāh (Almighty and Glorious is He) will commend him to the angels in glowing terms, saying:

“Just look at My servant! He got up in the middle of a chilly night to remove his ritual impurity [*janāba*] by taking a bath. He must be surely convinced that I am his Lord. Bear witness, all of you, to the fact that I have forgiven him!”¹¹³

According to al-Mubārak ibn Fuḍāla, [the Prophet’s grandson] al-Ḥasan (may Allāh be well pleased with him) stated that Allāh’s Messenger (Allāh bless him and give him peace) once said:

You must treat the womenfolk with kind consideration, for they are captives [*awānin*] at your disposal.¹¹³ They have nothing they can call their own. You hold them only by virtue of the trust [*amāna*] of Allāh (Blessed and Exalted is He), and it is only because of the word of Allāh (Almighty and Glorious is He) that you can claim lawful access [*istahlaltum*] to their genital organs.

According to another report, from ‘Ubāda ibn Kathīr on the authority of ‘Abdu’llāh al-Jarīrī, it was Maimūna, the wife of the Prophet (Allāh bless him and give him peace), who stated that Allāh’s Messenger (Allāh bless him and give him peace) once said:

The best of the men in my Community [*Ummatī*] are those who are the best to their wives, and the best of the women in my Community are those who are the best to their husbands.

In the credit account of every woman among them, every day and night, there is filed the reward of a thousand martyrs, slain while fighting patiently and self-sacrificingly in the cause of Allāh. The superiority of any such woman over the maidens of Paradise [*al-ḥūr al-‘im*]¹¹⁴ is comparable to the superiority of Muḥammad (Allāh bless him and give him peace) over the most inferior man amongst you.

The best woman of all in my Community is she who seeks to delight her husband in everything that gives him pleasure, as long as it involves no disobedience to Allāh (Exalted is He). The best man of all in my Community is he who treats his wife as tenderly as a mother would treat her child. To the credit of every such man, every day and night, there is recorded the reward of a hundred martyrs, slain while fighting patiently and self-sacrificingly in the cause of Allāh.

When ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) heard this, he exclaimed: “O Messenger of Allāh, how can it be that the woman is credited with the reward of a thousand martyrs, while the man gets only that of a hundred martyrs?”

The Prophet (Allāh bless him and give him peace) replied:

Surely you must have realized by now that the woman is entitled to a vastly greater recompense, and to a far superior spiritual reward, since Allāh (Almighty and Glorious is He) promotes the man to higher spiritual levels

¹¹³ At this point in the text, in order to explain the uncommon word ‘*awānin*, the author interpolates the note: ‘In other words, they are held as prisoners [*ma’sūrāt*].’

¹¹⁴ See note ⁶⁸ above.

in the Garden [of Paradise], above and beyond his personal level of attainment, because of his wife's approval of him and in response to her prayer of supplication [*du'ā'*] on his behalf?

Surely you must have realized by now that the most serious sinful offense [*wizr*], after the attribution of partners to Allāh [*shirk bi'llāh*], is that committed by a wife when she disobeys her husband?

You must be very conscious of your duty to Allāh, especially where the two weaklings are concerned, because Allāh will hold you responsible for them both, namely the orphan and the woman. If someone treats them well, he will attain to Allāh (Almighty and Glorious is He) and earn His good pleasure [*riḍwān*], but if anyone treats them badly, he can be sure of nothing but Allāh's wrath.

The right of the wife over her husband is like my right over you.¹¹⁵ If someone fails to respect my right, he has failed to respect the right of Allāh. If anyone fails to respect the right of Allāh, he has brought the wrath of Allāh upon himself; the place he is bound for is Hell [*ma'wāhu Jahannam*], and that is a terrible destination!

The following report has been transmitted by Abū Ja'far Muḥammad ibn 'Alī from Jābir ibn 'Abdi'llāh (may Allāh be well pleased with him and with his father), who said:

"Once, while we were in the presence of Allāh's Messenger (Allāh bless him and give him peace), who was in the company of a group of his Companions at the time, a woman appeared on the scene. She came forward until she was standing right next to him, then she said: 'Peace be upon you [*as-salāmu 'alaik*], O Messenger of Allāh! I have come here to see you as the delegate [*wāfida*] of the womenfolk. There is not one woman who, when she heard the news that I was on my way to visit you, was anything but thrilled at the idea.

"O Messenger of Allāh, surely Allāh (Exalted is He) is the Lord of the menfolk and the Lord of the womenfolk, and Adam is the father of the menfolk and the father of the womenfolk, while Eve [*Hawwā'*] is the mother of the menfolk and the mother of the womenfolk. Well now, when the men go forth to fight in the cause of Allāh, and are slain, they are actually [not dead but] "living in the presence of their Lord, receiving sustenance."¹¹⁶ If they are wounded, they are entitled to a spiritual reward, the extent of which you know. We just sit and wait for them, and serve them, so are we entitled to anything at all in the way of a reward?"

¹¹⁵ *haqqu'z-zawjati 'alā zawjihā ka-haqqi 'alaikum.*

¹¹⁶ *aḥyā'un 'inda Rabbihim yurzaqūn.* (Qur'ān 3:169)

“To this he responded (Allāh bless him and give him peace) by saying:

Convey the greeting of peace [*salām*] to the women on my behalf, and say to them: “To obey your husband, and to acknowledge what is due to him as his right [*ḥaqq*], is in fact equal in value to all of that. But very few of you do it!”

We have it on the authority of Thābit that Anas (may Allāh be well pleased with him) said:

“When the women sent me as their representative to Allāh’s Messenger (Allāh bless him and give him peace), they asked me to say on their behalf: ‘O Messenger of Allāh, the menfolk have carried off all the merit, especially for doing battle [*jihād*] in the cause of Allāh, so what worthy task [*‘amal*] is there for us to perform, by which we could match the worthy task of those warriors [*mujāhidūn*] in the cause of Allāh?’

“Allāh’s Messenger (Allāh bless him and give him peace) responded to this by saying:

The housework done by any one of you women, in her own home, is equal to the worthy task of those warriors in the cause of Allāh.”

‘Imrān ibn Ḥuṣayn (may Allāh be well pleased with him and with his father) is reported as having said:

“Allāh’s Messenger (Allāh bless him and give him peace) was once asked: ‘Is there a form of holy war [*jihād*] incumbent on the womenfolk?’ He replied (Allāh bless him and give him peace):

Yes! Their holy war is the struggle to preserve their virtue. They must wage this war against their own lower selves [*yujāhidna anfusahumna*]. If they persevere with patience, they qualify as female warriors [*mujāhidāt*], and then, if they are considered fit for the job, they become female guardians of the frontiers [*murābiṭāt*] and they are entitled to two rewards.”

It is therefore important for both spouses to be firmly convinced of the reality of the spiritual reward [*thawāb*] referred to in this tradition [*ḥadīth*], as well as in those cited previously, at the time of the marriage contract [*‘inda’l-‘aqd*] and throughout their subsequent conjugal relationship [*jimā’*]. Each must faithfully discharge the duty owed [*al-ḥaqq al-wājib*] to the other, in accordance with His words (Almighty and Glorious is He):

And they [the women] have rights similar to those [of the men] over them [*wa lahumna mithlu’ lladhī ‘alaihimna*]. (2:228)

[This is required of them] so that they may both be obedient to Allāh (Exalted is He) and may both be in compliance with His commandment.

The wife should be firmly convinced that this is better for her than fighting the holy war [*jihād*] and going on campaign [*ghazw*], since Allāh's Messenger (Allāh bless him and give him peace) is reported as having said:

There is nothing better for a woman than her husband or a grave.

He once said (Allāh bless him and give him peace):

Wretched, wretched, wretched is a man who does not have a wife!

When someone asked: "O Messenger of Allāh, is this true even if he is rich in terms of material wealth?" he replied (Allāh bless him and give him peace):

Even if he is rich in terms of material wealth.

He also said (Allāh bless him and give him peace):

Wretched, wretched, wretched is a woman who does not have a husband!

When someone asked: "O Messenger of Allāh, is this true even if she is rich in terms of material wealth?" he replied (Allāh bless him and give him peace):

Even if she is rich in terms of material wealth.



**On the best days of the week,
and the best time of day,
for concluding the contract of marriage.**

The recommended practice is to conclude the marriage contract [*aqd*] on a Friday or a Thursday, and it is more appropriate to hold the ceremony in the evening, rather than in the early part of the day.



On various arrangements connected with the marriage ceremony.

1. It is established as a traditional custom that the sermon [*khutba*] should precede the exchange of marriage vows [*tawājub*], although it is permissible for it to be postponed till afterwards.

2. The bridegroom has the option, either to participate in person in the legal formalities by which the marriage is contracted, or to appoint someone else to act as his agent.

3. As soon as the contract has been concluded [*in 'aqada'l-'aqd*], it is considered commendable for those in attendance to say:

May Allāh bless you
(the groom), and may He
bestow His blessing
upon you (the bride), and
may He unite the pair of you
in goodness and well-being!

bāraka'llāhu
laka
wa bāraka
'alaiki
wa jama'a bainakumā
fi khairin wa 'āfiya.

4. If the bride and her family then request a period of delay [before she is led in procession to her husband's chamber], it is considered appropriate for him to accede to their request. In the interval agreed upon, she will have time to set her affairs in order and attend to her needs, such as purchasing her trousseau [*jahāz*] and making herself look beautiful.



A detailed description of the actual wedding ceremony.¹¹⁷

The wedding can take place only when all the preconditions laid down by the Islamic law of marriage [*sharā'it an-nikāh*] have been completely fulfilled. In other words, it is necessary to establish the following:

1. That the bride is represented by the legally qualified marriage guardian [*al-waliyy al-ʿadl*].
2. That the legally qualified witnesses [*ash-shuhūd al-ʿadl*] are present.
3. The suitability of the proposed match [*al-kafā'a*].
4. The absence of any impediment, such as apostasy from Islām [*ar-ridda*], the fact that the woman concerned is a widow or divorcée who has not yet completed the prescribed period of waiting [*al-ʿidda*],¹¹⁸ or any other such obstacle.

Provided all these preconditions have been met, the person who is legally competent to contract the marriage [*al-ʿāqid li'n-nikāh*] must now ask the woman for her consent, if she is not one who can be given in marriage even without her explicit consent [*mujbara*]. [If her explicit consent is required,] this means that she is either a non-virgin [*thayyib*] or a virgin [*bikr*] who has no father.

The husband-to-be must inform the bride of the amount of the dower [*ṣadāq*] and the nature of it, then he may deliver the sermon [*khutba*] and invoke the forgiveness of Allāh (Almighty and Glorious is He).

¹¹⁷ For the convenience of the reader, the editors have taken the liberty of moving this and the following subsection forward from their position in the original Arabic text, where they are supplied (in reverse order) as postscripts to the section on the rules of good conduct pertaining to marriage [*ādāb an-nikāh*].

¹¹⁸ In the case of a divorced woman who is not pregnant, the prescribed period of waiting [*idda*], before the expiration of which she may not contract a new marriage, is three menstrual cycles. In the case of a woman who is pregnant, the duration of the *idda* is till the end of her pregnancy. In the case of a widow who is not pregnant, the length of the *idda* is four months and ten nights.

The most appropriate course for him to take, however, is to instruct the marriage guardian [*walī*] to do this on his behalf, in accordance with the recommended practice [*‘alā wajhi’l-istiḥbāb*].

Next, the guardian must elicit the bridegroom’s response to the statement: “I have given you in marriage [*zawwajtuka*] my daughter (or my sister) so-and-so (mentioning her actual name), on the understanding that the dower [*ṣadāq*] shall be... (specifying the amount that has been mutually agreed upon.)”

The bridegroom will respond to this by saying: “I have already accepted this marriage [*qad qabiltu hādha’n-nikāh*].”

The marriage can only be contracted in Arabic [*bi’l-‘arabiyya*], at least when the person concerned has a sufficient mastery of that language. If he does not know Arabic well enough, he may use his own language [*lisān*] and dialect [*lugha*]. Should he or should he not be obliged to study the Arabic language, if he has not already mastered it sufficiently for the purpose of contracting the marriage? The answer to this question depends on which of two conflicting schools of opinion one chooses to follow.

It is strongly recommended that the religious address delivered on the occasion should be the sermon [*khutba*] of ‘Abdu’llāh ibn Mas’ūd (may Allāh be well pleased with him), since it has been reported of Imām Aḥmad ibn Ḥanbal that, if he ever witnessed a contract of marriage, but did not hear the *khutba* of ‘Abdu’llāh ibn Mas’ūd, he would cease to participate in the ceremony and would get up and leave.

This information was imparted to us by Shaikh Imām Hibatu’llāh ibn al-Mubārak ibn Mūsā as-Saqatī, in Baghdād, on the authority of al-Qāḍī [Judge] Abū ‘Umar al-Qāsim ibn Ja‘far ibn ‘Abd al-Wāḥid al-Hāshimī al-Baṣrī, on the authority of Muḥammad ibn Aḥmad al-Lu’lu’ī, on the authority of Abū Dāwūd.

He also said: “Muḥammad ibn Sulaimān al-Anbārī al-Ma’nī told us: ‘We heard from Wakī’, on the authority of Isrāfīl, on the authority of Abū Ishāq, on the authority of Abu’l-Aḥwaṣ, on the authority of Abū ‘Ubaida, that ‘Abdu’llāh ibn Mas’ūd (may Allāh be well pleased with him) said: “It was Allāh’s Messenger himself (Allāh bless him and give him peace) who taught us the marriage sermon [*khutbat an-nikāh*].””

[The words of this sermon are as follows:]

Praise be to Allāh!
We praise Him and we
seek His help and we
beg His forgiveness.
And we take refuge with Allāh
from the evils
of our own lower selves,
and from the bad effects
of our own actions.

When Allāh guides a person,
no one can lead him astray,
and when Allāh allows a person
to go astray, no one can
guide him aright.

And I bear witness that
there is no god but Allāh,
and I bear witness that
Muḥammad is His servant
and His Messenger.

“O human beings! Be careful
of your duty to your Lord,
who created you all,
from one single soul,
and from it created its mate,
and from the pair of them
has spread abroad a multitude
of men and women.

And be careful of your duty
toward Allāh, through whom
you make claims on one another,
and toward the wombs
(that bore you).

Surely Allāh is ever Watchful
over you.” (4:1)

“O you who believe!
Be careful of your duty to Allāh,
and speak words that go
straight to the point, then
He will correct your actions
for you, and He will forgive
you your sins.

Whoever obeys Allāh
and His Messenger

*al-ḥamdu li'llāhi
naḥmiduhu
wa nasta'īnuhu
wa nastaghfiruh.
wa na'ūdhu bi-'llāhi
min shurūri
anfusinā
wa min sayyi'āti
ā'mālinā.*

*man yahdī'llāhu
fa-lā muḍilla lah:
wa man yuḍlilhu
fa-lā ḥādiya lah.*

*wa ashhadu an
lā ilāha illa'llāh.
wa ashhadu anna
Muḥammadan 'abduhu
wa Rasūluh.*

*yā ayyuha'n-nāsu' ttaqū
Rabbakumu'lladhī
khalaqakum
min nafsin wāḥidatin
wa khalaqa minhā zawjahā
wa baththa minhumā
rijālan kathīran
wa nisā'ā.*

*wa' ttaqu'llāha'lladhī
tasā' alāina bihi*

wa'l-arḥām.

*inna'llāha kāna
'alaikum Raqībā.*

*yā ayyuha'lladhīna
āmanu' ttaqu'llāha
wa qūlū qawlan
sadiḍā:
yuṣliḥ lakum ā'mālakum
wa yaḡfir lakum
dhumūbakum.*

*wa man yuṭī' ilāha
wa Rasūlahu*

has indeed achieved
a mighty triumph.” (33:70,71)

fa-qad fāza
fawzan ‘aẓīmā.

In addition to the above, it is considered commendable to recite the words of Allāh (Almighty and Glorious is He):

“And marry those without
spouses among you,
and your slaves and
maidservants that are righteous.

wa ankiḥu’l-ayāmā
minkum
wa’ṣ-ṣāliḥīna min
‘ibādikum wa imā’ikum.

If they are poor,
Allāh will enrich them
of His bounty.

in yakūnū fuqarā’ a
yughnihimu’llāhu
min faḍliḥ.

Allāh is All-Embracing,
All-Knowing.¹¹⁹

wa’llāhu Wāsi’un
‘Alīm.

“He bestows blessings on
whomever He will,
without reckoning.”¹²⁰

yarzuqu
man yashā’ u
bi-ghairi ḥisāb.

Alternatives to this particular *khuṭba* are quite permissible. The bridegroom may, for instance, recite the following:

Praise be to Allāh,
the Sole Owner of His bounties,
the Most Generous in His giving,
Who reveals Himself
through His Names,
the Unique in His majesty.

al-ḥamdu li’llāhi’l-
Mumfaridi bi-ālā’ihi’l-
Jawādi bi-i’ṭā’ihi’lladhī
tajallā bi-asmā’ihi’l-
Mutawahḥidi
bi-kibriyā’ih.

Those who attempt to describe
Him cannot truly describe Him,
and those who try to
characterize Him cannot
characterize Him truly.

lā yaṣifuhu’l-wāṣifūna
ḥaqqā ṣifatih.
wa lā yan’atuhu’n-
nā’itūna
ḥaqqā na’tih.

There is no god but Allāh,
the One, the Everlasting,
the Adored.

lā ilāha illa’llāhu’l-
Wāḥidu’s-Ṣamadu’l-
Ma’būd .

“There is nothing like
unto Him, and He is the
All-Hearing, the All-Seeing.”¹²¹

laisa ka-mithliḥi shai’:
wa Huwa’s-
Samī’u’l-Baṣīr.

Blessed is Allāh, the Almighty,
the Ever-Forgiving.

tabāraka’llāhu’l-‘Azīzu’l-
Ghaffār.

¹¹⁹ Qur’ān 24:32.

¹²⁰ Qur’ān 24:38 (also 2:212 and 3:37).

¹²¹ Qur’ān 42:11.

He sent Muḥammad (Allāh
bless him and give him peace)
with the Truth,
as a Prophet pure and
innocent of all vices.

And he delivered the message
he was sent to deliver,
like a brilliant lamp and
a radiant light
and a shining proof.

May Allāh bestow
His blessings and grant peace
to him and to all
the members of his family.

Well then, surely these
matters are all in Allāh's hand.
He causes them to flow
in their proper channels,
and He makes them follow
their right courses.

No one can bring forward
that which He has postponed,
and no one can put back
what He has brought to the fore.

No couple can be joined
together except by His
judgment and His decree.

For every judgment
there is a decree,
and for every decree
there is an appointed time,
and "for every appointed time
there is a written record."¹²²

"Allāh erases what He will,
and He fixes (what He will),
and with Him is the
Essence of the Book."¹²³

It was in accordance with
the judgment of Allāh
and His decree,
that So-and-So, the son of
So-and-So, should offer

*ba'atha Muḥammadan
(ṣalla'llāhu 'alaihi wa
sallam) bi'l-ḥaqq:
nabiyyan ṣafiyyan barī'an
mina'l-'āḥāti kullihā.*

*wa ballagha mā
ursila bih:
sirājan zāhiran
wa nūran sāṭi'an
wa burhānan lāmi'ā.*

*ṣalla'llāhu 'alaihi
wa sallama
wa 'alā ālihi
ajma'īn.*

*thumma inna ḥādhihi'l-
umūra kullahā bi-yadi'llāhi
yuṣarrifuhā
fī tarā'iqihā
wa yumaḍḍihā
fī ḥaqqā'iqihā.*

*lā muqaddima
li-mā akhkhara
wa lā mu'akhkhira
li-mā qaddama.*

*wa lā yaṭtami'u' thnāni
illā bi-qaḍā'ihī
wa qadarih.*

*wa li-kulli qaḍā'in
qadarun
wa li-kulli qadarin
ajalun
wa li-kulli ajalīn
kitāb.*

*yamḥu'llāhu mā yashā'u
wa yuthbitu
wa 'indahu
ummu'l-kitāb.*

*wa kāna min
qaḍā'i'llāhi
wa qadarihi
an yakḥṭuba
Fulānu'bnu Fulān*

¹²² Qur'ān 13:38 (these two lines only, excluding the initial word 'and [wa].')

¹²³ Qur'ān 13:39.

a proposal of marriage
to your precious So-and-So,
the daughter of So-and-So.

He therefore came to you
as a suitor, proposing to marry
your precious relative,
and offered her
the dower on which
agreement was reached.

So wed (her to) him who
proposes to you, and marry
(her to) your suitor!

Allāh (Exalted is He) has said:
“And marry those without
spouses among you,
and your slaves and
maidservants that are righteous.

If they are poor,
Allāh will enrich them
of His bounty.

Allāh is All-Embracing,
All-Knowing.” (24:32)

*karīmatakum
Fulānata
bint Fulān.*

*wa qad atākum
rāghiban fikum
khātiban karīmatakum:
wa qad badhala lahā
mina'ṣ-ṣadāqi
mā waqa'a 'alāhi'l-ittifāq.*

*fa-zawwijū
khātibakum wa ankihū
rāghibakum.*

*qāla'llāhu (ta'ālā):
wa ankihū'l-
ayāmā minkum
wa'ṣ-ṣāliḥīna min
'ibādikum wa imā'ikum.*

*in yakūnū fuqarā'a
yughnihimu'llāhu
min faḍlih.*

*wa'llāhu Wāsi'un
'Alīm.*

As soon as the sermon has been delivered, the marriage should be contracted in the manner we have already described.



On the recommended customs to be observed in connection with the wedding feast [*walīmat al-‘urs*].¹²⁴

The holding of a wedding feast [*walīmat al-‘urs*] is strongly recommended. To conform to the custom sanctioned by tradition [*sunna*], the banquet should consist of one whole sheep, at the very least, although it is permissible to offer any kind of [lawful] food on this occasion.

If the invited guest is a Muslim, his strict duty requires him to respond to the invitation on the first day. To respond on the second day is considered commendable, and it is barely permissible [*mubāh*] to do so on the third day, although such conduct would show a meanness of spirit.

These statements are based on the following traditions:

1. The Prophet (Allāh bless him and give him peace) is reported as having said to ‘Abd ar-Raḥmān (may Allāh be well pleased with him):

Offer a feast to celebrate the wedding, even if it consists of no more than a sheep.¹²⁵

2. He also said (Allāh bless him and give him peace):

[Attendance at] the wedding feast on the first day is a matter of duty [*ḥaqq*]; on the second, it is a matter of courteous behavior [*ma‘rūf*]; later than that, it shows a meanness of spirit.

3. According to the tradition [*ḥadīth*] of Ibn ‘Umar (may Allāh be well pleased with him and with his father), the Prophet (Allāh bless him and give him peace) once said:

If one of you receives an invitation to attend a wedding banquet, he must accept [and put in an appearance]. Then, if he is feeling hungry, he should eat, unless he is fasting, in which case he may abstain and take his leave.

¹²⁴ See note ¹¹⁷ above.

¹²⁵ *awlīm wa-law bi-shāt*. The Arabic verb *awlama* means ‘he provided a wedding banquet [*walīma*].’

What about *nithār* [the custom of scattering sweetmeats, fruits and sometimes money, to be picked up by the guests]? Should it be considered improper, or not? There are two conflicting versions of the doctrine on this subject.

According to the first of these, it must be regarded as reprehensible because it tends to incite feelings of pettiness and meanness, grasping and greed; it is therefore better to discourage the practice, and more appropriate to abstain from it as a matter of pious caution [*wara'*].

According to the second version [*riwāya*], however, this custom cannot be subject to disapproval, since it has been reported that the Prophet (Allāh bless him and give him peace) once slaughtered a *badana* [a fat camel or ox] and left it for the needy to help themselves, saying: "Anyone who wishes to do so may take a piece," and there is no significant difference between this and the practice of *nithār*.

Nevertheless, it is much better to distribute treats to the guests individually, since this is more agreeable, less controversial [*aḥall*], and more in keeping with the need for pious caution.



On what the bridegroom should say when the bride is conducted to his chamber, and when the marriage is consummated.

When the bride is conducted to his chamber [*zuffat ilaih*], the bridegroom should follow the advice given by ‘Abdu’llāh ibn Mas‘ūd (may Allāh be well pleased with him) to a man who once came to him and said: “I have married a young woman, a virgin, and now I am afraid that she may dislike me or even hate me [*tafrakanī*].”¹²⁶ His advice was as follows:

“Affection [*ilf*] is from Allāh and hatred [*firk*] is from the devil. When she comes into your room, you must command her to take her place behind you in order to perform two cycles of ritual prayer [*an tuṣalliya khalfaka rak‘atain*]. You must also say:

O Allāh, let my family be
a blessing to me,
and let me be a blessing
to my family.

*Allāhumma
bārik li fi ahli
wa bārik
li-ahli fiyy.*

O Allāh, let me derive
benefit from them, and let
them derive benefit from me.

*Allāhumma’rzuqni
minhum
wa’rzuqhum minni.*

O Allāh, unite us—when You
do unite—in something good,
and set us apart—when You
do set apart—in the direction
of something good!

*Allāhumma’jma‘ bainanā
idhā jama‘ta fi khair:
wa farriq bainanā
idhā farraqta
ilā khair.*

“When the husband is ready to engage in sexual intercourse [*jimā‘*], he should say:

In the Name of Allāh,
the All-High, the Sublime.

*Bismi’llāhi’l-
‘Aliyyi’l-‘Azīm.*

¹²⁶ According to the Arabic lexicographers, the verb *farika* (like the verbal noun *firk*) relates peculiarly to the feeling of hatred between husband and wife, and then most often with the wife as the subject and the husband as the object.

O Allāh, let it be
a good offspring,
if You have decreed that one
should issue from my loins.

*Allāhumma'j 'alhā
dhurriyyatan ṭayyibatan
in kunta qaddarta
an takhruja min ṣalbi.*

O Allāh, keep the devil away
away from me, and keep the
devil away from the blessings
You have bestowed upon me!

*Allāhumma
jannibni' sh-shaiṭān:
wa jannibi' sh-shaiṭana
mā razaqtanī.*

“Then, when he has done what he needed to do:

In the Name of Allāh.
Praise be to Allāh,
‘Who created man from
water, and appointed for him
kindred by blood and
kindred by marriage, for
your Lord is ever Powerful.’¹²⁷

*Bismi' llāh.
al-ḥamdu li' llāhi' lladhī
khalaqa mina' l-mā' i
basharan fa-ja' alahu
nasaban
wa ṣihrā.
wa kāna Rabbuka Qadīrā.*

“He should say all this quietly to himself, without moving his lips in the process.”

This practice is based on the traditional report handed down to us by Kuraib on the authority of Ibn ‘Abbās (may Allāh be well pleased with him and with his father), who stated that Allāh’s Messenger (Allāh bless him and give him peace) once said:

If one of you says, when he is ready to have intercourse with his wife: ‘In the Name of Allāh. O Allāh, keep the devil away from me, and keep the devil away from the blessings You have bestowed upon me,’ then, if it has been preordained that a child should come into being between the pair of them during that intercourse, the devil will never cause it any harm.



¹²⁷ Qur’ān 25:54.

On the importance of keeping to strictly a lawful diet, especially in the case of a pregnant woman.

When the symptoms of pregnancy [*ḥabal*] become apparent in a woman, all food that is unlawful [*ḥarām*] or merely dubious [*shubha*] must be rigorously excluded from her diet, so that the child can develop on a foundation to which the devil has no access.

The ideal course would be to follow this regimen from the moment of the wedding [*zifāf*] itself, and to stick to it constantly, in order to ensure the safety of the husband, as well as his wife and his children, from the devil in this world and from the Fire [of Hell] in the life beyond [*al-ʿuqbā*]. As Allāh (Almighty and Glorious is He) has said:

O you who believe, guard yourselves and your families against a Fire. (66:6)

If this practice is adhered to, the child will turn out to be righteous [*ṣāliḥ*], dutiful toward his parents and obedient to his Lord. All of this will come about as the blessed result of keeping the diet pure.



On the ablutions that must be performed in the wake of sexual intercourse.

When the husband has finished having sexual intercourse [*jimā'*] with his wife, he should withdraw from her and wash off any cause of ritual impurity [*adhā*] that may be clinging to him. He should perform a minor ablution [*yatawadḍa'*] if he intends to lie with her again, otherwise he must perform a total ablution [*yaghtasil*]. He should not go to sleep while he is in a state of ritual impurity [*junub*], for that is considered reprehensible.

We have a traditional report from the Prophet (Allāh bless him and give him peace) to the same effect, but with the qualification: “unless this would be very inconvenient for him.” [If he does find himself in an extremely awkward situation] due to bitter cold, for instance, or to remoteness from a public steam bath [*ḥammām*] and any source of water, or to a threat of danger, he may therefore sleep until the obstacle no longer stands in his way.



On not facing the *Qibla* during sexual intercourse, and on the need to ensure privacy at such times.

One must not face the *Qibla* [direction of the Ka‘ba] while engaged in sexual intercourse.

The husband should cover his head and keep himself well hidden from all eyes, even from those of a tiny infant, because the Prophet (Allāh bless him and give him peace) is reported as having said:

Whenever one of you makes an intimate approach to his wife, let him keep himself hidden from view, for if he does not conceal himself, the angels will feel embarrassed and move away, whereas the devil [*shaitān*] will stay right there beside him. If a child comes into being between the couple, the devil will then be a partner in their offspring.

It is likewise reported, on the authority of our venerable forebears [*salaf*], that if the husband fails to invoke the Name of Allāh at the moment of sexual union [*jimā‘*], the devil will cling to the tip of his penis [*ihlīl*], penetrating as he penetrates [*yaṭa’u kamā yaṭa’*].



On the importance of satisfying the sexual needs of one's wife.

The recommended practice is for the husband to indulge in foreplay [*mulā'aba*] with his wife, prior to the act of sexual union, and then to remain attentive to her after he has satisfied his own need, until she has also satisfied her need. Neglecting to provide such attention is tantamount to committing an injurious offense against her, and this all too often results in loathing and separation.



On obtaining the woman's consent before practicing *coitus interruptus* [‘*azl*].

If the man wishes to practice *coitus interruptus* [‘*azl*],¹²⁸ he may not do so without his wife's consent, if she is a free woman [*hurra*]. If she is a slave concubine [*ama*], he must obtain the consent of her master [*sayyid*]. If she happens to be his own female slave, on the other hand, it is permissible for him [to practice ‘*azl* when he has sexual intercourse with her] even without her consent, because the right [*ḥaqq*] is then vested in him, not in her.

[According to a traditional report,] a man once came up to Allāh's Messenger (Allāh bless him and give him peace) and said: "I have a slave girl [*jāriya*] who works as our servant. I am having sex with her [*aṭūfu ‘alaihā*], but I would not want to see her get pregnant." To this he replied (Allāh bless him and give him peace): "Practice *coitus interruptus* with her [*i‘zil ‘anhā*], if you wish, for whatever destiny has in store for her [*mā quddira lahā*], it must surely come her way."



¹²⁸ In plain English, the term ‘*azl* means the practice (commonly resorted to as a primitive means of birth-control) of withdrawing the penis prior to ejaculation, so that the emission of semen occurs outside the genital organs of the woman.

On the avoidance of intercourse with a woman during her periods of menstruation [*ḥaid*] and post-natal bleeding [*nifās*].

Sexual intercourse [*waṭʿ*] must be avoided as long as the woman concerned is in a state of menstruation [*ḥaid*] or post-natal bleeding [*nifās*]. The same rule applies even after the bleeding has stopped, until she has performed a total ablution; on this point the authorities are in unanimity, at least in the case of menstruation. Where the post-natal period is concerned, sexual abstinence should be observed for a full forty days, [not as an absolute rule, but rather] as a recommended practice.

If the woman cannot find water for her ablution, [intercourse may take place] after she has cleansed herself by performing *tayammum*.¹²⁹

If the man contravenes these rules by having intercourse during the period when it ought to be avoided, he must atone by making a charitable donation [*taṣaddaqa*] of one *dīnār* or half a *dīnār*. This is according to one of two accounts of the relevant doctrine [*ʿalā iḥḍaʿ-riwāyatin*]. According to the other version, he must seek forgiveness from Allāh (Exalted is He) and turn to Him in repentance, promising that he will not make the same mistake again, but he is not required to offer an expiatory donation [*lā yukaffiru*].



¹²⁹ For the author's description of this practice, see p. 10 above.

On the stern condemnation of anal intercourse.

Sexual intercourse in the wrong place [*fi'l-mawḍi' i'l-makrūh*] is strictly to be avoided. As the Prophet (Allāh bless him and give him peace) has said:

Accursed is any man who inflicts anal intercourse on a woman [*mal' ūnun man ata 'mra' atan fī duburihā*].



**On the circumstances in which a marriage
may be dissolved because of the husband's failure
to satisfy the considerably greater
sexual appetite of the wife.**

Even if the husband feels no personal craving for sexual intercourse, it is still not permissible for him to refrain from engaging in it, because this is something to which the wife is entitled as a legal right [*ḥaqq*].

To give up having sexual intercourse would amount to an injurious offense against the wife, because her appetite for it is far greater than his. Indeed, it has been reported by Abū Huraira (may Allāh be well pleased with him) that the Prophet (Allāh bless him and give him peace) once said:

[It would be obvious that] the sexual appetite of the women exceeds that of the men by ninety-nine [percent], were it not for the fact that Allāh (Exalted is He) has imbued them with a sense of modesty.

It has also been said that sexual appetite has ten parts, nine of them belonging to the women and only one belonging to the men.

The maximum period of abstinence, beyond which it is no longer permissible for the husband to put off having sexual intercourse [*waṭʿ*], is four months, unless he has a valid excuse. If he goes beyond the four-month limit, therefore, the wife is entitled to demand a legal separation [*firāq*] from him.

If the husband goes off on a journey that takes him away from his wife for a period longer than six months, and she then sends him a message asking him to come home, but he refuses to do so, despite the fact that it would be quite possible for him to return at that point, the judge [*ḥākim*] has the authority to decree a legal separation between them, if this is applied for by the wife.

This is the time limit set by ʿUmar ibn al-Khaṭṭāb (may Allāh be well pleased with him), to be observed by the Muslims when they

embark on their military campaigns [*maghāzī*]. They should spend one month on their travels and four months at home. Then they may go on off on another expedition, returning to their families in the space of a month.



On what a man should do if he finds himself attracted to another man's wife.

If a man catches sight of another man's wife, and he finds her very attractive, he should go and have sexual intercourse with his own wife, so that the feeling of desire [*tawaqān*] that has arisen within him will calm down.

This advice comes to us from the Prophet himself (Allāh bless him and give him peace), for he is reported as having said:

If one of you men catches sight of a woman who is very attractive to him, let him go and have sexual intercourse with his own wife, for the devil comes forward in the shape of a woman, and he backs off in the shape of a woman.

In the case of a man who has no wife of his own, he must turn to Allāh (Almighty and Glorious is He) for protection, begging Him for salvation from sinful acts of disobedience, and seeking refuge with Him from Satan the accursed [*ash-shaiṭān ar-rajīm*].



On preserving the confidentiality of shared sexual experience.

It is not permissible for the husband to talk to other men about what goes on between him and his wife in the matter of sexual intercourse [*jīmā'*], nor for the wife to talk to other women about this subject. Such behavior is both foolish and demeaning; it is repugnant to the sacred law [*shar'*] as well as to common sense [*'aql*].

This is clearly stated in a lengthy tradition [*ḥadīth*] reported by Abū Huraira (may Allāh be well pleased with him), which we may cite from the point where he tells us:

“The Prophet (Allāh bless him and give him peace) then turned to address the men: ‘Is there any man amongst you,’ he asked, ‘who, when he is about to have sexual intercourse with his wife, makes sure that he has locked his bedroom door, then draws a covering over himself and screens himself with the protective screen of Allāh?’ They all cried: ‘Yes!’

“And then,’ he continued, ‘does that same man sit [with his male companions] later on, telling them: “I did such and such, and I did such and such...”?’ Not one of them said a word, so he turned to address the women: ‘Is there any woman among you,’ he asked, ‘who would talk [to others about it afterwards]?’ Not one of them said a word.

“A certain young woman then knelt on one knee [to raise herself slightly above the other women sitting all around her] and craned her neck toward Allāh’s Messenger (Allāh bless him and give him peace), so that he would notice her and hear what she had to say. Then she spoke up: ‘O Messenger of Allāh, the men do gossip, that’s for sure, and the women certainly gossip too!’ So he said:

Can you think of a situation that bears an exact resemblance to this? It is just like the situation where a she-devil [*shaitāna*] meets a he-devil [*shaitān*] in the street, and he uses her to satisfy his sexual need, with all the people watching him do it.

Surely it is a matter of fact, that what is most pleasing to men is something that can be detected by its aroma, while its color remains invisible! Surely it is a matter of fact, that what is most pleasing to women is something that can be recognized by its color, while its odor cannot be detected!”



On the spiritual penalties incurred by a spouse who refuses to have sexual intercourse with his or her marriage partner.

If the husband invites his wife to have sexual intercourse with him, and she rejects his invitation, she is being disobedient to Allāh (Exalted is He) and incurring a burden of sin [*wizr*].

As the Prophet (Allāh bless him and give him peace) has said, in the tradition [*ḥadīth*] reported by Abū Huraira (may Allāh be well pleased with him):

Whenever a wife refuses to make herself available to her husband for the satisfaction of his sexual need, she incurs two measures of the weight of sin [*qīrātān mina'l-īsr*]. And whenever a husband refuses to make himself available to his wife for the satisfaction of her sexual need, he incurs one measure of the weight of sin [*mina'l-īsr qīrāt*].¹³⁰

According to certain traditions [*aḥādīth*], he also said (Allāh bless him and give him peace):

If one of you calls his wife to join him in his bed, she must go to him [at once], even if she happens to be busy at the kitchen stove.

From yet another report by Abū Huraira (may Allāh be well pleased with him), we learn that the Prophet (Allāh bless him and give him peace) once said:

If one of you calls his wife to join him in his bed, but she does not go to him, and he then spends the whole night feeling angry with her, the angels will curse her until she sees the break of day.

Qais ibn Sa'd (may Allāh be well pleased with him) is reported as having said: "I had gone to al-Ḥīra, where I saw the local inhabitants bowing down in prostration before a governor [*marzubān*] of theirs, so

¹³⁰ To explain the uncommon word *īsr*, the author notes that it has the same meaning as *ithm*, a more familiar term for 'sin, sinful offense.' As for the word *qīrāt*, it is interesting to note that the English *carat*, a measure of weight for precious stones, is derived from this Arabic term, by way of the Italian form *carato*.

I went to the Prophet (Allāh bless him and give him peace) and said: ‘O Messenger of Allāh, you are more entitled to have people bowing down in prostration before you!’

“To this he replied (Allāh bless him and give him peace): ‘Are you suggesting that, if you passed by my tomb, you would prostrate yourself before it?’ I said: ‘No!’ and he went on to say (Allāh bless him and give him peace): ‘Well then, none of you must ever do that!’”

He also said (Allāh bless him and give him peace):

If I were to command anyone at all to bow down in prostration before any other person, I would command the wives to prostrate themselves [*an yasjudna*] before their husbands.¹³¹

It is reported on the authority of Ḥakīm ibn Mu‘āwiya al-Qushairī that his father (may Allāh be well pleased with him) told him:

“I once said: ‘O Messenger of Allāh, what right does the wife of one of us have over her husband?’ and he replied (Allāh bless him and give him peace):

That you should feed her when you feed yourself, that you should clothe her when you clothe yourself, that you should not strike her in the face, that you should not disfigure her, and that you should never give her the cold-shoulder treatment except in a domestic situation.”



¹³¹ The author adds the explanation: “Because of the rights [*ḥuqūq*] which Allāh (Exalted is He) has conferred on them [the husbands] over them [the wives].” He also notes, to account for the behavior of the people of al-Ḥīra: “The *marzubān* was a king [*malik*] of theirs.” (The Persian term *marzbān* or *marzabān*, which assumed the form *marzubān* in Arabic, was actually applied to the governor of a border province.)

On the steps to be taken by the husband in dealing with a rebellious wife, and on the appointment of arbitrators to attempt a reconciliation between the estranged spouses.

If the wife persists in [the overbearing and rebellious attitude called] *nushūz*, which means either a total refusal on her part to respond to his needs in this matter [of sexual intercourse], or that she responds very unwillingly and reluctantly, the husband should start by appealing to her conscience and putting her in fear of Allāh (Almighty and Glorious is He).

If she still persists in her rebellious attitude, he should give her the cold-shoulder treatment [*hajarahā*] in bed and in conversation, for three days at the most. If she then mends her ways, [well and good], but if not, he has the authority to beat her with something that will not cause serious injury, such as a *dirra* or a *mikhrāq*,¹³² because the object of the exercise is to get her to correct her behavior and become obedient to him, not to ruin her.

If there is still no improvement in the state of affairs between the couple, the judge [*hākim*] should send in two arbitrators [*hakamain*]. These must be free men [*hurra'in*], Muslims of impeccable reputation [*adlā'in*], one of them from the husband's family and the other from that of the wife. The two spouses must entrust them with the task of making an investigation to determine what is in their best interest, whether it be a reconciliation [*iṣlāh*], a legal separation [*firāq*], or something else again. Then, whatever action may be taken by the two arbitrators, the couple will be strictly obliged to accept their ruling [*hukm*].

¹³² The *dirra* is vaguely defined by the Arabic lexicographers as 'a certain thing with which one beats or flogs.' According to E.W. Lane, who could not find any Arab who could describe it in his day (first half of the 19th century), "it seems to have been a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport."

As for the *mikhrāq*, it is said to be 'a twisted kerchief, or inflated skin, or the like, with which boys play, beating one another therewith; so called because it rends [*yakhriqu*] the air when they make use of it.' (See: E.W.Lane, *Arabic-English Lexicon*, art. D-R-R and art. KH-R-Q.)

CHAPTER THREE

On the duty to enjoin what is right and fair and to forbid what is wrong and unfair [*al-amr bi'l-ma'rūf wa'n-nahy 'ani'l-munkar*].

Allāh (Almighty and Glorious is He) has mentioned those who enjoin what is right and fair [*ma'rūf*] and who forbid what is wrong and unfair [*munkar*], and He has praised them in His Book [the Qur'ān]. Allāh (Almighty and Glorious is He) has said:

Those who enjoin what is right and fair and who forbid what is wrong and unfair, and those who keep the limits of Allāh. (9:112)¹³³

You are the best community [*umma*] that has ever been brought into being for the sake of mankind. You enjoin what is right and fair and you forbid what is wrong and unfair; and you believe in Allāh. (3:110)

And the believers, men and women, are protecting friends [*awliyā'*] one of another; they enjoin what is right and fair and they forbid what is wrong and unfair. (9:71)

Furthermore, the Prophet (Allāh bless him and give him peace) is reported as having said:

You must enjoin what is right and fair, and you must forbid what is wrong and unfair, or else Allāh (Exalted is He) will let the worst among you get the upper hand over the best among you; then the best among you may call out in supplication, but they will receive no answer to their prayers.

According to a report from Sālim ibn 'Abdi'llāh ibn 'Umar, on the authority of his father (may Allāh be well pleased with him), Allāh's Messenger (Allāh bless him and give him peace) once said:

Enjoin what is right and fair, and forbid what is wrong and unfair, before you call out in supplication but receive no answer to your prayers, and before you beg for

¹³³ In full, this Qur'ānic verse [*āya*] reads:

[Triumphant] are those who turn in repentance [to Allāh], those who serve [Him], those who praise [Him], those who fast, those who bow down, those who fall prostrate [in worship], those who enjoin what is right and fair and who forbid what is wrong and unfair, and those who keep the limits of Allāh. And give good tidings to the believers!

forgiveness but are not forgiven. It is certainly a fact that enjoining what is right and fair, and forbidding what is wrong and unfair, will neither drive away a blessing nor bring a time appointed [for death] any closer.

It is certainly a fact that, when the priests [*ahbār*] among the Jews and the monks [*ruhban*] among the Christians ceased to enjoin what is right and fair and to forbid what is wrong and unfair, Allāh cursed them on the tongues of their Prophets [*anbiyā'*], and then they were overwhelmed by misfortune.

The enjoining of what is right and fair, and the forbidding of what is wrong and unfair, these are duties incumbent on every Muslim who is a free man [*ḥurr*], legally responsible for his actions [*mukallaḥ*], and sufficiently well informed about the issues, provided he has the capacity to perform these duties in a manner that will not actually result in a grave disturbance [*fasād 'aẓīm*] and in serious damage to himself, his property and his family. It makes no difference whether he happens to be a leader of the community [*imām*], a scholar [*'ālim*], a judge [*qāḍī*], or an ordinary citizen [*wāḥid mina'r-ra'iyā*].

When we stipulate that he must have clear and certain knowledge that something is indeed wrong and unfair, we do so for the simple reason that there is a danger here of falling into sin, because it is hard for the critic to be absolutely sure that the facts of the case are not contrary to what he suspects them to be. As Allāh (Almighty and Glorious is He) has said:

O you who believe! Avoid a great deal of suspicion. Some suspicion is a sin. (49:12)

A person is under no obligation to uncover that which has been concealed from him, because the effort to do so has been forbidden by Allāh (Exalted is He) in His words:

Do not spy [*lā tajassasū*]! (49:12)

A person has a duty to condemn only that which is manifestly wrong. To pry into that which is concealed involves the disclosure of what has been kept hidden, and this is not allowed according to the sacred law [*shar'*].

On the importance of having the necessary capacity and ability before attempting to perform these duties.

When we state that possession of the appropriate capacity and ability is a necessary precondition for the discharging of these duties, our assertion is based on a traditional report, according to which the Prophet (Allāh bless him and give him peace) once said:

If it ever happens that a group of people have in their midst a man who commits sinful offenses, and they are capable of correcting his behavior, yet they do not act accordingly, Allāh will surely overwhelm them with chastisement before they repent.

Thus we see that Allāh's Messenger (Allāh bless him and give him peace) made this a precondition. What it amounts to is that the people of righteousness [*ahl aṣ-ṣalāh*] must have the upper hand, that the ruler [*sulṭān*] must be devoted to justice and that the good folk must support him.

If a person finds himself in a situation where to criticize a wrong would mean putting his life at risk, as well as attracting injury to his person and his property, he is under no obligation to do so, in view of the words of Allāh (Almighty and Glorious is He):

And cast not yourselves by your own hands into destruction. (2:195)

And because of His words (Exalted is He):

And do not kill yourselves. (4:29)

There is also the saying of the Prophet (Allāh bless him and give him peace):

It is not appropriate for the believer [*mu'min*] to degrade himself.

Someone asked: "O Messenger of Allāh, how could he degrade himself?" and he replied (Allāh bless him and give him peace):

He should not embark on something he cannot accomplish.

To cite another saying of Prophet (Allāh bless him and give him peace):

If you see a problem that none of you can change, you must be patient, so that Allāh (Exalted is He) may be the One who will change it.

Assuming it has now been established that a person is under no obligation to criticize a wrong [in the circumstances described above], is it at least permissible for him to make such criticism, even when he has good reason to believe that his life could be in danger?

In our opinion, this is indeed permissible. It is in fact the most meritorious course for him to take, if he is numbered among the people of firm resolve [*ʿaẓīma*] and patience [*ṣabr*], since it is like waging war [*jihād*] with the unbelievers [*kuffār*], in the cause of Allāh. Indeed, Allāh (Exalted is He) has said, in the story of Luqmān:

[And Luqmān said to his son:] “Enjoin what is right and fair, forbid what is wrong and unfair, and endure with patience whatever may befall you.” (31:17)

The Prophet (Allāh bless him and give him peace) once said to Abū Huraira (may Allāh be well pleased with him):

○ Abū Huraira, enjoin what is right and fair, and forbid what is wrong and unfair, and endure with patience whatever may befall you.

This advice is particularly appropriate to the conditions that prevail under the rule of a tyrant [*sulṭān jāʿir*], or when the doctrine of faith [*īmān*] must be openly expressed in an environment where the doctrine of unbelief [*kufr*] is in the ascendant. On this the Islamic jurists [*fuqahāʿ*] are in unanimous agreement, and any difference of opinion that may exist between us and them is not relevant to either of these two subjects.



On the three approaches to the condemnation of wrongs: with the hand, with the tongue and with the heart.

Once it has been established that the condemnation of wrongs [*al-inkār*] is a necessary duty, it should be noted that those who discharge this duty [*al-munkirūn*] are grouped in three distinct categories:

1. The first group is made up of those who are in a position to give effect to their condemnation through the use of physical force;¹³⁴ that is to say, it consists of the leaders of the community [*a'amma*] and the rulers in power [*salāṭīn*].¹³⁵

2. The second group is made up of those who express their condemnation verbally rather than by physical means;¹³⁶ in other words, it consists of the learned scholars [*'ulamā'*].

3. The third group is made up of those who can express their condemnation only through their feelings;¹³⁷ in other words, it consists of the mass of ordinary people [*'amma*].

This is borne out by a tradition [*ḥadīth*] that has been handed down to us, namely the report transmitted by Abū Sa'īd al-Khudrī (may Allāh be well pleased with him), according to whom the Prophet (Allāh bless him and give him peace) once said:

If one of you happens to see something wrong [*munkar*], let him try to correct it with his hand. If he is unable to do it this way, then with his tongue. If he cannot do it this way either, then with his heart, although that is the weakest of faith [*aḍ'afu'l-īmān*].¹³⁸

¹³⁴ Literally, 'by means of the hand' [*bi'l-yad*].

¹³⁵ The singular forms corresponding to *a'amma* and *salāṭīn* are *imām* and *sulṭān*, respectively.

¹³⁶ Literally, 'by means of the tongue, not the hand' [*bi'l-lisāni dūna'l-yad*].

¹³⁷ Literally, 'with the heart' [*bi'l-qalb*].

¹³⁸ **Author's note:** Meaning, 'the weakest act of faith' [*aḍ'afu fi'l-īmān*].

One of the Companions [*Ṣaḥāba*] (may Allāh be well pleased with them all) is reported as having said: “If one of you happens to see something wrong, but he is incapable of taking action to correct it, let him say three times: ‘O Allāh, surely this is wrong!’¹³⁹ If he does say this, he will actually be entitled to the spiritual reward [*thawāb*] that is earned by enjoining what is right and fair and forbidding what is wrong and unfair.”



¹³⁹ *Allāhumma inna hādha munkar.*

If it seems quite impossible to eliminate a particular wrong, does one still have a duty to express condemnation of it?

Two views attributed to Imām Aḥmad ibn Ḥanbal.

If a person has some compelling reason to believe that a particular wrong is impossible to eliminate, and that the guilty party is bound to persist in committing it, is he or is he not obliged to express condemnation of that wrong?

Two conflicting answers to this question have been ascribed to Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him), namely:

1. The obligation does exist, because there is always a conceivable possibility that the guilty party may indeed respond to being censured and rebuked. Through the blessing of his critic's honest candor [*ṣidq*], his heart may be softened and he may be rendered amenable to [Allāh's] improving influence [*tawfiq*] and guidance [*hidāya*], with the result that he will in fact mend his ways.

2. The person concerned is not obliged to express condemnation of what is wrong, at least not until he has some compelling reason to believe that it can in fact be eliminated. Since the aim and object of expressing condemnation is the elimination of what is wrong, it follows that to refrain from such condemnation must be the better course for him to adopt, as long as he is strongly committed to the view that no positive change can be effected.



On the five preconditions that must be met by anyone who intends to enjoin what is right and fair and to forbid what is wrong and unfair.

Before a person can be considered fit for the task of enjoining what is right and fair and forbidding what is wrong and unfair, he must satisfy the following five preconditions:

1. He must have expert knowledge of what he is going to enjoin and what he is going to forbid.
2. His aim and object must be to win the favor of Allāh, to fortify the religion [*dīn*] of Allāh, and to exalt the word of Allāh and His commandment, with no intention of putting on a show, of enhancing his own reputation, or of furthering his personal interests. Only if he is honest [*ṣādiq*] and sincere [*mukhlis*] will he receive support [from Allāh] and be enabled to succeed [*yuwaffaq*], so that he may serve as the instrument by which the wrong can be eliminated. As Allāh (Exalted is He) has said:

If you help Allāh, He will help you and He will make your foothold firm. (47:7)

Allāh (Exalted is He) has also said:

Surely Allāh is with those who are careful of their duty to Him, and those who are doers of good [*muḥsinūn*]. (16:128)

Provided, therefore, that the person concerned is scrupulously careful to avoid the sin of attributing partners to Allāh [*shirk*], that he refrains from trying to impress his fellow creatures while striving to correct what is wrong, and that he conducts himself with true sincerity [*ikhlas*] in all his efforts, he will enjoy triumphant success.

If he does not take this approach, on the other hand, he will reap nothing but disappointment and disgrace, humiliation and contempt. As for the wrong he is supposed to be correcting, it will remain quite unaffected, if it does not actually get worse. He will have nothing to show

but his own hypocrisy [*nifāq*], the enthusiastic support of people addicted to sinful disobedience, the willing cooperation of the devils among men and jinn in defiance of Allāh (Exalted is He), the abandonment of obedient service to Him, and the commission of unlawful deeds.

3. His manner of commanding and forbidding must be one that is characterized by lenient flexibility and sympathetic understanding, not by boorish impoliteness and harsh insensitivity. To put it even more emphatically, he should approach the task with an attitude of friendliness and good will. He should have a feeling of genuine concern for his brother, considering the fact that he has cooperated with his own enemy, the accursed Satan, who has seized control of his mind, and who has made it seem attractive to him to disobey his Lord and reject His commandment, with the intention of causing him to perish and be consigned to the Fire [of Hell]. As Allāh (Exalted is He) has said:

[The devil] summons his party only that they may be among the inhabitants of the blazing inferno.¹⁴⁰ (35:6)

Allāh (Exalted is He) also said to His Prophet (Allāh bless him and give him peace):

It was by the mercy of Allāh that you were lenient with them, for if you had been harsh and hard of heart, they would have scattered from all around you. (3:159)

Moreover, Allāh (Exalted is He) said to Moses and Aaron [*Hārūm*] (peace be upon them both), when He sent them to Pharaoh:

And speak to him gently, for then he may be mindful, or perhaps feel afraid. (20:44)

The Prophet (Allāh bless him and give him peace) once said, according to the tradition [*ḥadīth*] of Usāma:

It is not appropriate for anyone to enjoin what is right and fair and to forbid what is wrong and unfair, until he possesses three good qualities: [He must be] well versed [*ālīm*] in what he is enjoining, well versed in what he is forbidding; gentle [*rafiq*] in the process of enjoining, gentle in the process of forbidding; tolerant [*ḥalīm*] in his approach to enjoining, tolerant in his approach to forbidding.¹⁴¹

4. He must be patient [*ṣabūr*], tolerant [*ḥalīm*], long-suffering [*ḥamūl*], humble [*mutawāḍi'*], dispassionate [*zā'il al-hawā*], stout-hearted [*qawī al-qalb*], and disposed to be lenient [*layyin al-jānib*]. He must be a physician [*ṭabīb*] capable of healing the sick, a doctor [*ḥakīm*] with the skill to treat

¹⁴⁰ *innamā yad'u ḥizbahu li-yakūnū min aṣḥābi's-sā'ir.*

¹⁴¹ In the printed text of the Damascus edition of *al-Ghunya*, the third of the three good qualities mentioned in this frequently quoted tradition has somehow been omitted from the list.

a lunatic [*majnūn*], and a leader [*imām*] who can act as a guide. In the words of Allāh (Exalted is He):

And We appointed from among them leaders guiding by Our command, when they endured with patience. (32:24)

[They endured with patience] the insults and injuries they had to suffer at the hands of their own people, in order to sustain, strengthen and support the religion [*dīn*] of Allāh, so He appointed them to be the leaders, the guides and the physicians of His religion, the commanding officers of the believers [*qādat al-mu'minīn*].

In the story of Luqmān, Allāh (Exalted is He) has said:

[And Luqmān said to his son:] “Enjoin what is right and fair, forbid what is wrong and unfair, and endure with patience whatever may befall you; surely that is true constancy [*min 'azmi'l-umūr*].” (31:17)

5. He must be someone who puts into practice what he commands other people to do. He must also be personally free of any guilt, untainted by what he forbids other people to do, so that they have nothing to let them gain the upper hand over him, thereby exposing him to blame and censure in the sight of Allāh. Consider the words of Allāh (Exalted is He):

Will you bid other people to righteousness, while you forget [to practice it] yourselves? And you are readers of the Book! Have you no sense at all? (2:44)

According to the tradition [*ḥadīth*] of Anas ibn Mālik (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

On the night when I was taken on my heavenly journey, I saw some men whose lips were being clipped with scissors, so I said: “Who are these people, O Gabriel?” and he told me: “These are the preachers [*khuṭabā'*] of your Community [*Umma*], the ones who gave instructions to other people but forgot [to practice those instructions] themselves, even though they were readers of the Book.”

In the words of the poet:

Do not tell others not to do
the very thing you do yourself.
The shame on you, if you act thus,
is very great indeed.¹⁴²

¹⁴² *lā tanha 'an khalqin wa ta' tī mithlahu—'ārun 'alaika idhā ataita 'aẓimun.*

Qatāda (may Allāh bestow His mercy upon him) once said: “We have been told that this is written in the Torah: ‘The human being [*ibn Ādam*] remembers Me and he forgets Me, he calls upon Me and he runs away from Me. In vain is what you are trying to do.’”

Allāh (Almighty and Glorious is He) may have been referring here to someone who enjoins what is right and forbids what is wrong, yet leaves himself out of it; but He (Exalted is He) is More Aware [*A‘lam*] of the truth of the matter.



On the desirability of giving commands and prohibitions in a private context whenever possible.

The most appropriate course for a person to take, when he proposes to tell someone else what is right and what is wrong, is that he should find an opportunity to convey these instructions in a private context [*khalwa*], if it is at all possible for him to do so. The advantages of this approach are that it is more immediate, that it is more effective in communicating spiritual counsel [*maw'iza*], stern admonition [*zajr*] and sincere advice [*naṣiḥa*], and that it is more likely to result in the acceptance of what is right and the renunciation of what is wrong.

As Abu'd-Dardā' (may Allāh be well pleased with him) once put it: "When someone preaches to his brother in public, he is exposing him to disgrace [*shānahu*], but when someone offers him spiritual counsel in private, he is blessing him with grace [*zānahu*]."

If the person concerned has attempted this [private approach], but it has not yielded any positive results, he must then proceed to do his duty in the public forum. In order to accomplish his task, he should try to enlist the support of ordinary good folk [*ahl al-khair*], and then, if this does not work, he may apply to the people in power [*aṣḥāb as-sultān*] for assistance. The active condemnation of what is wrong and unfair [*inkār al-munkar*] must never be totally abandoned, because Allāh (Exalted is He) sternly rebuked a society of people who had in fact abandoned it, and who had come to regard it as unimportant. He said (Almighty and Glorious is He):

They would not try to prevent one another from doing anything wrong that they did; evil indeed were the things they used to do! (5:79)¹⁴³

He has also said (Exalted is He):

Why is it that the rabbis and the priests do not forbid their utterance of sin and their consumption of illicit gain? Evil indeed is their handiwork. (5:63)¹⁴⁴

¹⁴³ *kānū lā yatanāhawna 'an munkarīn fa' alūh—la-bi'sa mā kānū yaf' alūn.*

¹⁴⁴ *law lā yanḥāhumu'r-rabbāniyyūna wa'l-ahbāru 'an qawlihimu'l-ithma wa aklihimu's-suḥt—la-bi'sa mā kānū yaṣna' ūn.*

In other words, how can it be that their learned scholars [*‘ulamā’*], their experts in religious law [*fuqahā’*] and their teachers of scripture [*qurrā’*] do not forbid them to use obscene language, to consume unlawful gain, and to commit sins of disobedience?

It has been said that Allāh (Exalted is He) told Joshua [*Yūsha’*] the son of Nūn (peace be upon him),¹⁴⁵ by way of inspiration: “I am going to destroy, from among your people, forty thousand of your good folk and sixty thousand of your wicked folk.”

Joshua said: “O my Lord, [that may be easy to understand in the case of] these wicked ones, but why should the good ones suffer?” and he replied (Exalted is He): “Because they did not share My wrath [against the wicked folk], although they did share their food and their drink with them.”



¹⁴⁵ Although not mentioned by name in the Qur’ān, Yūsha’ ibn Nūn (peace be upon him) is identified by some Islamic authorities as the servant referred to in Sūra 18:60: “And when Moses said to his servant: ‘I will not give up until I reach the point where the two oceans meet, though I march on for ages.’”

A different opinion concerning the fifth of the five preconditions which must be met before a person can be regarded as qualified to enjoin what is right and fair and to forbid what is wrong and unfair.

According to the list we have furnished above,¹⁴⁶ the fifth precondition is that the person concerned must be someone who puts into practice¹⁴⁷ what he commands other people to do, and who is guiltless of what he forbids other people to do.

In presenting this view of the matter, we were overlooking the fact that certain Shaikhs have maintained that the duty to enjoin what is right and fair, and to forbid what is wrong and unfair, is incumbent on the *fāsiq* [someone who falls short of the standards of rectitude set by Islamic law] in just the same way as it is incumbent on the *‘adl* [someone who does conform to the highest standards of rectitude]. This is why we stated the case by citing the general import of the relevant Qur’ānic verses [*āyāt*] and traditional reports [*akhbār*], without entering into the discussion of different points of view.

Some of our venerable predecessors [*salaf*] have seen a reference to the enjoining of what is right and fair and the forbidding of what is wrong and unfair [*al-amr bi’l-ma’rūf wa’n-nahy ‘ani’l-munkar*] in the words of Allāh (Exalted is He):

But there is also the kind of man who would sell himself, desiring Allāh’s good pleasure. (2:207)¹⁴⁸

It has also been related that ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) once heard someone reciting this particular verse, whereupon he exclaimed: “Surely we belong to Allāh, and unto Him we are returning!”¹⁴⁹ There was a man who set out to enjoin what is right

¹⁴⁶ See pp. 150–52 above.

¹⁴⁷ Reading *‘āmilan*. The Damascus text has *‘ālīman*, which would apply to the first of the five preconditions (that the person concerned must have expert knowledge of what he intends to enjoin and forbid), not to the fifth.

¹⁴⁸ *wa mina’n-nāsi man yashrī nafsahu’būghā’a marḍāti’ llāh*.

¹⁴⁹ ‘Umar (may Allāh be well pleased with him) was also quoting from the Qur’ān (2:156): *innā li’llāhi wa innā ilaihi rāji’ūn*.

and fair and to forbid what is wrong and unfair, and he got himself killed for his pains.”

Abū Umāma (may Allāh be well pleased with him) is reported as having said that Allāh’s Messenger (Allāh bless him and give him peace) once said:

The most excellent of the martyrs [*shuhadāʾ*] on the Day of Resurrection will be Ḥamza ibn ʿAbd al-Muṭṭalib,¹⁵⁰ and any man who offered resistance to a tyrannical leader [*imām jāʾir*] by commanding him to act rightly and forbidding him to act wrongly, with the result that the tyrant killed him.

Allāh (Exalted is He) has spoken of a person who is forbidden to do what is wrong, but arrogant pride holds him tight in its grip, so that he does not restrain himself. In His own words (Exalted is He):

And when it is said to him: “Be careful of your duty to Allāh,” arrogant pride holds him tight in the grip of sin. Hell will settle his account [*fa-ḥasbuhu Jahannam*]. Oh, what an evil resting place! (2:206)

Ibn Masʿūd (may Allāh be well pleased with him) once said: “One of the greatest of all sins in the sight of Allāh (Exalted is He) is committed when the servant [of the Lord] is told: ‘Be careful of your duty to Allāh,’ and he responds by saying: ‘Mind your own business! [*ʿalaika bi-nafsik*].”

All of this can be applied to every type of person, not only to the righteous [*ṣāliḥ*] but also to the unrighteous [*tāliḥ*].

According to the report of Abū Huraira (may Allāh be well pleased with him), Allāh’s Messenger (Allāh bless him and give him peace) once said:

Enjoin what is right and fair, even if you do not practice it yourselves, and forbid what is wrong and unfair, even if you do not refrain from committing it yourselves.

It is a matter of fact that no one is entirely innocent of sinful disobedience, whether outwardly [*ẓāhiran*] or inwardly [*bāṭinan*], so if we insist that wrong can never be condemned except by someone who is guiltless of it, the enjoining of what is right and fair and the forbidding of what is wrong and unfair will become quite impossible. The enjoining of what is right and fair and the forbidding of what is wrong and unfair will then be obliterated and must vanish without trace.

¹⁵⁰ Ḥamza ibn ʿAbd al-Muṭṭalib (may Allāh be well pleased with him) was the uncle of the Prophet (Allāh bless him and give him peace), who acknowledged his exceptionally valiant exploits in the cause of Islām by calling him “the Lion of Allāh and His Messenger.” He met his death at the battle of Uhūd, where his dead body was shamefully mutilated by the unbelievers.

**On the various categories to be distinguished
in order to determine what ought to be enjoined,
what ought to be forbidden, and
who bears the responsibility.**

Of the two categories to be distinguished at the outset, one contains those things that ought to be enjoined, while the other consists of those that ought to be condemned. This distinction takes account of the fact that everything that is in conformity with the Book [of Allāh], with the Sunna [of His Messenger (Allāh bless him and give him peace)], and with sound reason [*‘aql*], must be right and fair [*ma’rūf*], while everything that is at variance with them must be wrong and unfair [*munkar*].

It then becomes necessary to make a twofold subdivision of these categories, in order to distinguish the following:

1. Subjects that are matters of common knowledge, because they are as familiar to the ordinary people [*‘awāmm*] as they are to the specialists [*khawāṣṣ*]. Everyone knows, for instance, about the obligatory nature of the five daily prayers [*ṣalāwāt*], the fast [*ṣawm*] during the month of Ramaḍān, the alms-due [*zakāt*] and the pilgrimage [*hajj*], as well as other such matters.

As for matters of common knowledge within the category of things that are wrong and unfair, these include the unlawful nature of adultery and fornication [*zinā*], the drinking of wine [*khamr*], theft [*sariqa*], highway robbery [*qaṭ‘ at-ṭarīq*], usurious transactions [*ribā*], the usurpation of property [*ghaṣb*], and so on. Within the scope of this subdivision, the obligation to condemn what is wrong is incumbent upon the ordinary people, just as it is incumbent upon the experts in the ranks of the learned scholars [*‘ulamā’*].

2. Subjects in which only the specialists are sufficiently well versed. Suppose, for example, that someone is subscribing to an erroneous

doctrine concerning what beliefs may validly be held about the Maker [*al-Bāri*'] and what beliefs may not be validly held about Him. This is a case where only the learned scholars are qualified to express criticism [*inkār*] of the person concerned. Nevertheless, if one of the scholars provides an individual among the ordinary people with enough information on the subject, it becomes permissible for the latter to criticize the error. The layman [*ʿāmmī*] does have an obligation to condemn what is wrong, but only when he is in a position to do so effectively, as we have just explained, and it is not permissible for him to act before achieving this state of readiness.

Let us now consider the situation that arises when there is a lack of unanimity among the Islamic jurists [*fuqahā*'] on the point in question, and when it is legitimate to exercise independent judgment [*ijtihād*] on the matter. Take, for example, the case of an ordinary person who drinks the beverage called *nabīdh*,¹⁵¹ simply following without question [*muqallidan*] the legal doctrine of Abū Ḥanīfa (may Allāh bestow His mercy upon him); or that of a woman who gets married without the offices of a marriage guardian [*walī*], following the normal practice according to that same school of law.

In cases like these, a person whose own loyalty is to the school [*madhhab*] of Imām Aḥmad [ibn Ḥanbal], or to that of ash-Shāfi'ī (may Allāh bestow His mercy upon them both), has no right to condemn the behavior of those [who have chosen to follow the Ḥanafī school]. As Imām Aḥmad himself said, according to the account of his doctrine reported by al-Marwazī: "It is not appropriate for the jurist [*faqīh*] to try to convert other people to his own school of legal thought, nor should he treat them harshly."

¹⁵¹ The beverage called *nabīdh* is a kind of wine made from dates or raisins. Since it ferments and becomes intoxicating at a certain stage, most of the Islamic jurists came to the conclusion that it should be outlawed altogether, to be on the safe side. Only the Ḥanafī school continued to allow the moderate consumption of *nabīdh*, citing numerous traditions [*ahādīth*] in support of their doctrine.

According to the most notable of these traditions, as recorded by Ibn Māja, 'Ā'isha (may Allāh be well pleased with her) once said: "We used to prepare *nabīdh* for Allāh's Messenger (Allāh bless him and give him peace), using a skin for the purpose. We would take a handful of dates or a handful of raisins, cast them into the skin and pour water over them. The *nabīdh* we prepared in this way in the morning, would be drunk by him in the evening; and when we prepared it in the evening, he would drink it the following morning."

According to another tradition on the subject, Ibn 'Abbās (may Allāh be well pleased with him and with his father) said that the Prophet (Allāh bless him and give him peace) used to drink *nabīdh* as late as the third day after its preparation, but what was left after that would be poured away.

Provided this point has been established, it can be stated that the duty to express condemnation arises only in cases involving the infraction of a rule on which the jurists have reached a consensus [*ijmāʿ*], and not in cases where legal opinions differ.

It should be noted, however, that some accounts of the doctrine of Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) would seem to indicate the permissibility of expressing condemnation even of a practice about which there is disagreement. This is confirmed by something he once said, according to the version reported by al-Maimūnī, to the effect that a man who comes across a group of people, and sees that they are playing chess [*shaṭranj*], should tell them that what they are doing is forbidden, and should rebuke them sternly. It is well known, of course, that this [game of chess] is permissible according to legal doctrine of the colleagues of ash-Shāfiʿī (may Allāh bestow His mercy upon them).



On how important it is for every believer to observe the good practices [*ādāb*] handed down to us from the Islamic sources.

It is most important that every believer [*mu'min*] should observe these good practices [*ādāb*] under all circumstances, and that he should never cease to observe them.

The Commander of the Believers, 'Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him), is reported as having said: "Cultivate good behavior, then cultivate knowledge [*ta'addabū thumma ta'allamū*]."

Abū 'Abdi'llāh al-Balkhī (may Allāh bestow His mercy upon him) once said: "Practice the refinement of knowledge, more often than the acquisition of knowledge."

'Abdu'llāh ibn al-Mubārak (may Allāh bestow His mercy upon him) once said: "When a man is described to me as one possessing all the knowledge of the ancients and the moderns, I feel no disappointment at having missed the chance to meet him. But when I hear tell of a man possessing personal refinement [*adab an-nafs*], I really look forward to meeting him, and I feel very disappointed if I miss the opportunity to do so."

The point may also be well stated by means of the following analogy: Faith [*īmān*] can be compared to a town defended by five citadels, the first of which is built of gold, the second of silver, the third of iron, the fourth of baked bricks [*ājurr*], and the fifth of unburnt sun-dried bricks [*libn*].¹⁵² As long as the people responsible for guarding these citadels pay meticulous attention to the one last mentioned, meaning the one constructed of adobe material, the forces of the enemy cannot hope to seize control of any of the others. But if they neglect this particular citadel, the enemy forces will soon gain control of another, and then of a third, until all of the citadels are in ruins.

¹⁵² The Spanish *adobe*, widely used in English as a convenient term for 'unburnt sun-dried brick,' is itself derived from *aṭ-ṭūba*, another Arabic word for 'the brick'!

Faith is defended in like manner by five citadels, the first of which is certitude [*yaqīn*], then sincerity [*ikhhlās*], then the correct performance of compulsory religious duties [*adā' al-farā'id*], then the fulfillment of all customary obligations [*itmām as-sunan*], and then the careful observance of good practices [*hifẓ al-ādāb*]. As long as the servant [of Allāh] continues to observe the practices that constitute refined behavior, and to cultivate them with meticulous care and attention, the devil [*shaiṭān*] cannot hope to find a weak spot in him. But if he neglects the refinement of behavior, the devil will soon make inroads into his other defences, undermining his fulfillment of customary obligations, then his performance of compulsory religious duties, then his sincerity, and then his certitude.

It is therefore most important for a person to observe the practices that constitute refinement in every aspect of his behavior, from the way he performs his ritual ablution [*wuḍū'*] and his ritual prayer [*ṣalāt*], to the way he conducts the business of buying and selling, and in other matters besides these.

This brings us to the end of the concise treatment we chose to adopt and proposed to devote to the good practices recommended by the sacred law [*ādāb ash-sharī'a*].

By carrying out the commandment [of Allāh] in the five basic acts of worship [*'ibādāt*],¹⁵³ as described in the earlier chapters of this work, a person will come to be a Muslim. Then, by diligently cultivating these good practices, he will come to be a follower of the Sunna [of the Prophet (Allāh bless him and give him peace)] and one who treads in the footsteps of the Islamic tradition [*athar*]. He will thereby obtain a certain amount of direct knowledge [*ma'rifa*], although it still remains for him to discover the real experience [*ḥaqīqa*] of direct knowledge of the Creator [*Ṣāni'*].

Since this involves the workings of the spiritual core [*a'māl al-qalb*], we postponed discussion of the subject, in order to make it easy for him to take the initial step of entering our religion [*dīn*]. But once he has clothed himself outwardly with the light of Islām [*taqammaṣa bi-nūri'l-islāmi ṣāhīran*], we shall say to him: “Now clothe yourself inwardly with the light of faith! [*taqammaṣ bi-nūri'l-īmāni bāṭinan*].”

¹⁵³ These fundamentals of Islām, often called the ‘Five Pillars,’ are (1) the twofold declaration of faith [*shahādātān*], (2) the ritual prayer [*ṣalāt*], (3) the alms-due [*zakāt*], (4) the fast [*ṣawm*] during the month of Ramaḍān, and (5) the pilgrimage [*ḥajj*]. For the author’s discussion of these basic duties, see Chapter One, pp. 7–52 above.

CHAPTER FOUR

Concerning knowledge of the Creator [*Ṣāniʿ*] (Almighty and Glorious is He).

We shall now give a concise account of our knowledge [*maʿrifah*] of the Creator [*Ṣāniʿ*] (Almighty and Glorious is He), citing the relevant Qurʾānic verses [*āyāt*] and evidence from other sources.

The believer must acknowledge and be thoroughly convinced that He is Single [*Wāhid*], Unique [*Fard*], Eternal [*Ṣamad*].

Say: “He is Allāh, the One! Allāh, the Everlasting! He does not beget, nor was He begotten; and there is none comparable unto Him.” (112:1–4)¹⁵⁴

There is nothing like unto Him, and He is the All-Hearing, the All-Seeing. (42:11)¹⁵⁵

He has no match [*shabih*] and no counterpart [*naẓīr*], no assistant [*ʿawn*] and no partner [*sharīk*], no aide [*ṣahīb*] and no minister [*wazīr*], no peer [*nidd*] and no adviser [*mushīr*]. He is not a physical body [*jism*], for if He were, He could be touched. He is not a material substance [*jawhar*], for if He were, He would be accessible to sensory perception. He is not an accidental property [*ʿaraḍ*], for if He were, His existence would be impermanent. He is not an entity with a composite structure [*tarkīb*], nor is He an apparatus [*āla*] and a combination of elements [*taʿlīf*], a constitution [*māhiyya*] and a formal definition [*taḥdīd*].

It is He, Allāh, who is holding the sky aloft and keeping the earth in place, not some property of nature [*ṭabīʿa minaʿṭ-ṭabāʿi*], not some astronomical configuration [*ṭālīʿ minaʿṭ-ṭawālīʿ*], not a darkness that looms, and not a light that gleams. He is:

- | | |
|-----------------|---|
| • <i>Hāḍir</i> | Present to all things through cognition [<i>ʿilm</i>] |
| • <i>Shāhid</i> | Witness to all things without physical contact |
| • <i>ʿAzīz</i> | Almighty |
| • <i>Qāhīr</i> | Irresistible |

¹⁵⁴ *qul Huwaʿllāhu Aḥad—Allāhuʿs-Ṣamad—lam yalid wa lam yūlad—wa lam yakun lahu kufuwān aḥad.*

¹⁵⁵ *laisa ka-mithlihi shaiʿ: wa Huwaʿs-Samīʿuʿl-Baṣīr.*

• <i>Hākīm</i>	Governing
• <i>Qādir</i>	Omnipotent
• <i>Rāḥīm</i>	Merciful
• <i>Ghāfir</i>	Forgiver of sins
• <i>Sātīr</i>	Veiler of faults
• <i>Mu'izz</i>	Ennobling
• <i>Nāṣir</i>	Supportive
• <i>Ra'ūf</i>	Kind
• <i>Khāliq</i>	Creator
• <i>Fāṭir</i>	Maker
• <i>Awwal</i>	First
• <i>Ākhir</i>	Last
• <i>Zāhir</i>	Outwardly Manifest
• <i>Bāṭin</i>	Inwardly Concealed
• <i>Fard Ma'būd</i>	Uniquely Worthy of Worship
• <i>Ḥayyūn lā yamūt</i>	Living, never to die
• <i>Azaliyyūn lā yafūt</i>	Existing from All Eternity, never to pass away
• <i>Abadiyyū'l-Malakūt</i>	Eternal Ruler of the Kingdom
• <i>Sarmadiyyū'l-Jabarūt</i>	Everlasting Lord of the Dominion
• <i>Qayyūmun lā yanām</i>	Self-Sustaining, without ever taking rest
• <i>'Azīzun lā yudām</i>	Almighty, never to suffer any harm
• <i>Manī'un lā yurām</i>	Impregnable, never to be overcome.

Thus to Him belong the Splendid Names [*al-Asmā' al-'Iẓām*] and all the Noble Talents [*al-Mawāhib al-Kirām*].

He has decreed that all human beings [*anām*] shall enjoy but a fleeting existence, for He has said:

Everyone who dwells upon the earth must pass away, yet the Face of your Lord still abides, in Majesty and Glory. (55:26,27)¹⁵⁶

On high is He established, upon the heavenly Throne [*'Arsh*],¹⁵⁷ encompassing the kingdom [of heaven and earth], while His cognitive awareness [*'ilm*] embraces all things.

Unto Him good words ascend, and the righteous deed He does exalt. (35:10) He directs the business [of His entire creation] from the heaven to the earth, then it goes up to Him in one day, the measure of which is a thousand years by your reckoning. (32:5)

He has created all creatures [*khalā'iq*] and their doings [*af'āl*], and He has predetermined their means of sustenance [*arẓāq*] and their spans of life [*ājāl*]. No one can bring forward what He has postponed, and no one can postpone what He has brought forward.

¹⁵⁶ *kullu man 'alaihā fān—wa yabqā wajhu Rabbika dhu'l-jalāli wa'l-ikrām.*

¹⁵⁷ An allusion to several verses of the Qur'ān, including 32:4, which reads: "Allāh it is Who created the heavens and the earth, and that which is between them, in six days. Then He established Himself upon the Throne [*thumma 'stawā 'ala'l-'arsh*]."

¹⁵⁸ *ya'lamu's-sirra wa akhfā.*

He willed the whole universe [*‘ālam*] and what His creatures would be doing. If He had chosen to prevent them from sinning, they would never have offended against Him. If He had wished them to obey Him entirely, they would certainly have obeyed Him.

He knows the secret and [what is yet] more deeply hidden. (20:7)¹⁵⁸

He is Cognizant [*‘Alīm*] of what is in the breasts [of men]. How should He not know, He who created? And He is the Subtle One [*Latīf*], the All-Aware [*Khabīr*]. (67:14)

He is the One who sets things in motion [*Muḥarrrik*] and the One who brings things to rest [*Musakkin*].

No concept of Him can be formed by any stretch of the imagination, nor can He be assessed by any effort of the mind.¹⁵⁹ He cannot be judged by comparison with human beings. He is far above being likened to that which He has wrought, or being correlated with what He has invented and devised.

He is the Enumerator of breaths [*Muḥṣi’l-anfās*], the One ‘who reckons with every soul [*nafs*] according to what it has earned.’¹⁶⁰

He has indeed counted them, and He has numbered them exactly. And every one of them shall come to Him on the Day of Resurrection, all alone. (19:94,95)

The Hour is surely coming, but I would rather keep it hidden, so that every soul may be recompensed for what it is striving to achieve. (20:15)¹⁶¹

So He may reward those who do evil with what they have done, and so He may reward those who do good with goodness. (53:31)

He is Independent of His creation [*Ghaniyyun ‘an khalqihī*], Provident to His creatures [*Rāziqun li-bariyyatihī*]. He supplies food, but He does not need to be fed. He provides sustenance, but He does not need to be sustained. He offers protection, but He does not need to be protected. Every created being [*khalīqa*] is dependent on Him for all its needs. He created them not for the sake of obtaining some benefit, not to ward off some injury, not because of some motive that prompted Him to do it, and not because of some notion [*khāṭir*] that occurred to Him or some idea [*fikr*] that suggested itself, but by sheer Will [*irāda mujarrada*]. As He Himself has said—and He is the Most Truthful of speakers [*Aṣḍaqu’l-qā’ilīn*—He is:

Lord of the Throne, the All-Glorious, Doer of what He will. (85:15,16)¹⁶²

¹⁵⁹ *lā tataṣawwaruhū’l-awḥām wa lā tuqaddiruhū’l-adhhān.*

¹⁶⁰ An allusion to Qur’ān 13:33.

¹⁶¹ Only the latter part of this quotation (“so that every soul...”) is given in the printed Arabic text.

¹⁶² *Dhu’l-‘arshī’l-Majīd—Fa’‘ālum limā yurīd.*

He is Uniquely Capable of inventing material substances,¹⁶³ of doing away with damage and distress, of transforming substances and altering conditions.

Every day He is about some awesome business [*kulla yawmin Huwa fī sha'n*].
(55:29)

In other words, He is about the business of steering that which He has predestined [*qaddara*] toward that which He has scheduled in time [*waqqata*].

[The believer must also acknowledge and be thoroughly convinced] that He (Exalted is He) is Living in the sense of having life [*Ḥayyun bi-ḥayāt*], Knowing in the sense of having knowledge [*Ālimun bi-ilm*], Powerful in the sense of having power [*Qādirun bi-qudra*], Willing in the sense of having will [*Murīdun bi-irāda*], Hearing in the sense of having a faculty of hearing [*Samī'un bi-sam'*], Seeing in the sense of having a faculty of sight [*Baṣīrun bi-baṣar*], Consciously Aware in the sense of having conscious awareness [*Mudrikun bi-idrāk*], Articulate in the sense of having a faculty of speech [*Mutakallimun bi-kalām*], Commanding in the sense of giving orders [*Āmirun bi-amr*], Forbidding in the sense of issuing prohibitions [*Nāhiyun bi-nahy*], and Communicative in the sense of imparting information [*Mukhbirun bi-khabar*].

[The believer must be convinced] that He (Exalted is He) is Equitable [*Ādil*] in His ruling and His judgment, and Graciously Beneficent [*Muḥsin Mutafaḍḍil*] in His gifts and His favors; that He is an Originator [*Mubdi'*] and a Restorer [*Mu'id*], a Giver of Life [*Muḥyin*] and a Causer of Death [*Mumīt*], a Producer [*Muḥdith*] and an Inventor [*Mūjid*], a Rewarder [*Muthīb*] and a Punisher [*Mu'āqib*], One who is so Generous [*Jawād*] that He is never stingy, so Long-suffering [*Ḥalīm*] that He is never in a hurry, so Heedful [*Ḥafīẓ*] that He is never forgetful, so Vigilant [*Yaqqān*] that He is never inattentive, so Wakeful [*Ariq*]¹⁶⁴ that He is never negligent.

He causes feelings of constriction [*yaqbiḍ*] and He causes feelings of expansion [*yabsuṭ*]. He makes us laugh and He makes us happy. He loves and He hates. He disapproves and He approves. He displays anger and He manifests displeasure. He shows compassion and He forgives. He gives and He withholds. He has two hands [*yadān*], and each of His two hands is a right hand [*yamīn*].

¹⁶³ *Mutafarrīḍun bi'l-qudrati 'ala'khtirā'i'l-a'yān*.

¹⁶⁴ The editor of the Damascus text has considered it necessary to supply a footnote, explaining that “the author means to say that sleep does not overwhelm Him...”

¹⁶⁵ *wa's-samāwātu maṭwīyyātun bi-yamīnih*.

As He has said (Glorified and Exalted is He):

And the heavens are rolled up in His right hand. (39:67)¹⁶⁵

According to a report transmitted on the authority of Nāfi‘, Ibn ‘Umar (may Allāh be well pleased with him and with his father) once said: “Allāh’s Messenger (Allāh bless him and give him peace) was in the pulpit [*minbar*] when he recited the words of the Qur’ān: ‘And the heavens are rolled up in His right hand,’ then added: ‘There they are in His right hand, so He tosses them about, just as a young boy might toss a ball. Then He says: “I am the Almighty! [*Ana’l-‘Azīz*].””

Ibn ‘Umar went on to say: “I noticed that Allāh’s Messenger (Allāh bless him and give him peace) was quaking up there in the pulpit; so much so that he was on the verge of falling down.”

Ibn ‘Abbās (may Allāh be well pleased with him and with his father) once said: “He clutches all the earths and all the heavens together, yet not even the very edges of them can be seen to protrude from His grasp.”

We have it on the authority of Anas ibn Mālik, who heard the report from Ibn ‘Abbās (may Allāh be well pleased with them), that the Prophet (Allāh bless him and give him peace) once said:

Those who act justly and fairly [*muqṣitīn*] will be mounted, on the Day of Resurrection, in pulpits of light upon the right hand of the All-Merciful [*ar-Raḥmān*—and each of His two hands is a right hand.

He created Adam (peace be upon him) in the form proper to him [*‘alā ṣūratih*].¹⁶⁶ He planted the Garden of Eden [*jannat ‘Adn*] with His own hand, and the Tree of Bliss [*shajarat Ṭūbā*]¹⁶⁷ with His own hand. He wrote the Torah with His own hand, and He delivered it to Moses from His hand to his hand. He also spoke to Moses by addressing him directly, with no intermediary channel and without an interpreter.

The hearts [*qulūb*] of His servants are between two fingers of the All-Merciful [*ar-Raḥmān*], so He spins them around [*yuqallibuhā*] as He wills, and He instills in them whatever He wishes.

¹⁶⁶ This statement is based on the saying of the Prophet (Allāh bless him and give him peace): “*Khalāqa llāhu Adama ‘alā ṣūratih*,” which is traditionally interpreted as meaning either: “Allāh created Adam in the *ṣūra* that He originated and ordained,” or “Allāh created Adam in the *ṣūra* proper to him.”

Definitions of the Arabic word *ṣūra* include: Form, fashion, figure, shape or semblance; that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things. The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is. (See E.W. Lane, *Arabic-English Lexicon*, art. *Ṣ-W-R*.)

¹⁶⁷ The *Ṭūbā* tree is traditionally depicted as having its roots in Paradise, while its leaves and branches extend downwards toward the earth. According to some accounts, one of its branches will enter the mansion of each inhabitant of the Garden of Paradise, bearing flowers and ripe fruit of every imaginable kind.

On the Day of Resurrection, the heavens and the earth will be in the palm of His hand, as we know from the tradition [*ḥadīth*], and He will set His foot in Hell [*Jahannam*], one part of which will shrink away toward another, while it cries: “Enough! No more!” A group of human beings will issue forth thereafter.

The people of the Garden [of Paradise] will actually see His face, and they will behold it without suffering any injury or harm in the process of beholding it.

As we have learned from the tradition:

He will reveal Himself [*yatajallā*] to them, and He will give them what they most desire.

He has told us (how Glorious is He as One who tells!):

To those who do good belongs the finest—and an extra reward! [*li’l-ladhīna aḥṣanu’l-ḥusnā wa ziyāda*]. (10:26)

There are those who maintain that ‘the finest’ refers to the Garden [of Paradise], and that the ‘extra reward’ is the contemplation of His noble countenance. He has also said (Exalted is He):

That day will faces be resplendent, looking toward their Lord. (75:22,23)¹⁶⁸

His servants will all be paraded before Him on the Day of Judgment and Doom [*yawm al-faṣl wa’ d-dīn*]. He will take it upon Himself to settle their accounts, and He will not make anyone other than Himself responsible for carrying out this task.

Allāh (Exalted is He) created seven heavens, one above another, and seven earths, one below another. [The time it takes to travel] from the highest earth to the lowest heaven is five hundred years, and the distance between each heaven and the next is also a journey of five hundred years. There is water above the seventh heaven, and the Throne of the All-Merciful One [*‘Arsh ar-Raḥmān*] is above the water. Allāh (Exalted is He) is upon the Throne, and beneath Him there are seventy thousand veils of light, of darkness, and of what else He knows best.

The Throne has bearers [*ḥamala*] who carry it. As Allāh (Almighty and Glorious is He) has said:

Those who bear the Throne, and those who are around it, proclaim the praise of their Lord and believe in Him, and they ask forgiveness for those who believe, [saying]: “Our Lord, You embrace all things in mercy and knowledge; therefore forgive those who repent and follow Your way. Ward off from them the punishment of Hell!” (40:7)

¹⁶⁸ *wujūhun yawma’ idhin nāḍira—ilā Rabbihā nāḍira.*

The Throne has a border [*ḥadd*], which only Allāh knows. [In His own words (Almighty and Glorious is He):]

And you shall see the angels circling around the Throne. (39:75)¹⁶⁹

It consists of a single ruby [*yāqūta ḥamrā'*], and its size is equal to that of all the heavens and all the earths combined. Next to the Throne, the Footstool [*kursī*] is like a ring thrown on the ground in a desert tract.

He (Almighty and Glorious is He) knows what is in the seven heavens and what is between them and what is beneath them, and what is in all the earths and what is beneath them and what is between them, and what is beneath the surface of the land, and what is in the depths of the oceans, and the point of growth of every hair and every tree and every seed that grows, and the place where every leaf will fall, and the number of all of these, and the number of all the pebbles and all the grains of sand and all the specks of dust, and the weights of all the mountains, and the measures of all the oceans, and the actions of His servants and their secret thoughts and the breaths they breathe and the words they speak. He knows everything. Nothing of this is hidden from Him.

He is far above any resemblance to His creation. No place is beyond the scope of His cognizance [*ilm*]. It is not permissible, however, to describe Him as being in every place. The correct statement to make is that He is in Heaven [*fi's-samā'*] upon the Throne [*ala'l-'arsh*]. As He Himself has said (let us extol Him as befits His Majesty!):

The All-Merciful has established Himself upon the Throne [*ar-Raḥmānu 'ala'l-'arshi' stawā*]. (20:5)

...then established Himself upon the Throne, the All-Merciful... [*thumma' stawā 'ala'l-'arshi'r-Raḥmānu...*]. (25:59)

He has also said (Exalted is He):

Unto Him good works ascend, and the righteous deed He does exalt. (35:10)

As for the Prophet (Allāh bless him and give him peace), he judged that the Community [*Umma*] had truly accepted Islām when he said to its members: “Where is Allāh?” and they all pointed toward heaven.

The Prophet (Allāh bless him and give him peace) once said, according to the tradition [*ḥadīth*] of Abū Huraira (may Allāh be well pleased with him):

When Allāh created the creation, He recorded a writ incumbent upon Himself [*katāba kitāban 'alā Naṣīhi*], which is there in His presence above the Throne, [and in it He declared]: “My mercy has overwhelmed My wrath [*inna raḥmatī ghalabat 'alā ghadābī*].”

¹⁶⁹ *wa tara'l-malā'ikata ḥāffina min ḥawli'l-'arshi.*

It is proper to use the expression ‘firmly established Himself’¹⁷⁰ in a quite straightforward, literal sense [*iṭlāq*], without subjecting it to forced interpretation [*ta’wīl*]. It must also be clearly understood to mean the Self-establishment of the Divine Essence [*istiwā’ adh-Dhāt*] upon the Throne, not in the sense of bodily sitting down [*qu’ūd*] and making physical contact [*mumāssa*], as maintained by the [heretical sects known as] the Mujassima¹⁷¹ and the Karrāmiyya,¹⁷² not in the abstract sense of exaltedness [*‘uluww*] and elevated dignity [*rif‘a*], as maintained by the Ash‘ariyya,¹⁷³ and not in the sense of control [*istilā’*] and domination [*ghalaba*], as maintained by the Mu‘tazila.¹⁷⁴ These doctrines are unacceptable because they are not in accordance with the sacred law [*shar‘*], and nothing to support them has been handed down to us on the authority of any of the Companions [*ṣaḥāba*] and Successors [*tābi‘ūn*],¹⁷⁵ the masters of tradition [*aṣḥāb al-ḥadīth*] among our righteous predecessors [*as-salaf aṣ-ṣāliḥ*]. On the contrary, all the evidence that has been transmitted from them supports the case for the straightforward, literal expression [*iṭlāq*].

On the subject of the words of Allāh (Almighty and Glorious is He): “The All-Merciful has established Himself on the Throne [*ar-Raḥmānu ‘ala’l-‘arshi’stawā*],” Umm Salama, the wife of the Prophet (Allāh bless him and give him peace), is reported as having transmitted the saying:

Exactly how—that cannot be grasped by the human mind [*al-kaif ḡhair ma‘ qūl*]. But that He has ‘established Himself’ is not beyond our ken [*wa’l-istiwā’ ḡhair majhūl*], so the affirmation of the fact is obligatory, and the negation of it amounts to unbelief [*kufr*].

¹⁷⁰ The author actually uses the verbal noun *istiwā’* at this point in the Arabic text.

¹⁷¹ The Mujassima are those who ascribe a corporeal nature [*jismiyya*, from *jism* = physical body] to the Creator. Those who advocate such anthropomorphic doctrines are also known as the Mushabbihā, ‘the Assimilators.’

¹⁷² The Karrāmiyya (or Kirāmiyya) are a particularly notorious sect of the Mushabbihā, called after Abū ‘Abdillāh Muḥammad ibn Karrām (or Karām, Kirām or Kīrām), who died in A.H. 255.

¹⁷³ The followers of the famous theologian, Abū’l-Ḥasan ‘Alī al-Ash‘arī (A.H. 260–324), who is generally regarded as the founder of orthodox Islamic scholasticism [*kalām*]. His approach to theological problems found favor with many of the jurists, especially those of the Shāfi‘ī school, but his method was not accepted by the followers of Imām Aḥmad ibn Ḥanbal.

¹⁷⁴ For a certain period, the doctrines of the Mu‘tazila were imposed as the official dogma of the Islamic State. Under the Caliphs al-Ma‘mūn, al-Mu‘taṣim and al-Wāthiq (A.H. 218–234/833–849 C.E.), dissenting scholars were tried and persecuted by an inquisition [*mūhna*]. One notable victim of this persecution was Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him).

¹⁷⁵ In his *Malḡūzāt* [Utterances], the author (may Allāh be well pleased with him) says: “Of them [the people of the Lord] He has made firm anchors for the religion [*dīn*]. The senior rank among them is that of the Prophet (Allāh bless him and give him peace); junior to this is the rank of the Companions [*ṣaḥāba*], and below this again is the rank of the Successors [*tābi‘ūn*]. They always put what they say into practice, carrying it out in word and deed, in private and in public.”

In his *Ṣaḥīḥ* [collection of authentic traditions], Muslim ibn al-Ḥajjāj has traced the transmission of this saying from her, as his authority for attributing it to [her husband] the Prophet (Allāh bless him and give him peace). A similar version occurs in the tradition [*ḥadīth*] of Anas ibn Mālik (may Allāh be well pleased with him).

Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) said, shortly before his death: “The traditional reports [*akhbār*] concerning the attributes [*ṣifāt*] [of Allāh] must simply be accepted as they have been handed down to us, without [erring in one direction by] giving them an anthropomorphic interpretation [*tashbīh*],¹⁷⁶ and without [erring in the other direction by] negating the very existence of those attributes [*taʿīl*].¹⁷⁷

He also said, according to the account of his teaching transmitted by some of his followers: “I am not a professor of theology [*ṣāhib kalām*],¹⁷⁸ and I do not see any value in making theological pronouncements on any of these subjects, except for what is stated in the Book of Allāh (Almighty and Glorious is He), or in a tradition [*ḥadīth*] that has been

¹⁷⁶ The literal meaning of *tashbīh* is ‘likening, comparison.’ In the context of Islamic theological debate [*kalām*], it means ‘anthropomorphization’ or, in other words, the ascription of human characteristics to Allāh (Exalted is He). Those who profess this doctrine are known as al-Mushabbihā (see notes ¹⁷¹ and ¹⁷² above).

¹⁷⁷ The literal meaning of *taʿīl* is ‘neutralizing’ or ‘putting out of action.’ As a technical term of Islamic theology, it means the denial of the very existence of the attributes [*ṣifāt*] of Allāh (Exalted is He), a doctrine in extreme opposition to that of *tashbīh*. Those who profess this doctrine are known as al-Muʿaṭṭila.

¹⁷⁸ The basic meaning of the word *kalām* is simply ‘speech’ or ‘something spoken.’ The phrase *Kalāmuʾllāh*, which occurs in Qurʾān 2:75, 9:6 and 48:15, is understood to mean either the Qurʾān itself, or Allāh’s attribute of Speech. More than two centuries had elapsed since the lifetime of the Prophet (Allāh bless him and give him peace), before the scholastic theology of Islām reached the stage of its development at which it came to be known as ‘*ilm al-kalām*, ‘the science of theological discourse,’ with *mutakallim* as the corresponding term for ‘theologian.’ As Victor Danner explains (in his book *The Islamic Tradition—An Introduction*, Amity House, New York 1988; p. 143):

“Islamic theology (*kalām*) did not arise until long after the community had gone through a number of intellectually unsettling experiences that called for some kind of response to defend the articles of faith derived from the Word of Allāh. In the early epoch of Islam, there was a sort of primitive theology that revolved around jurisprudence and the simple dogmas of the religion. It was sustained by numerous references to the Qurʾān and to the *ḥadīths* of the Prophet, but it was neither systematic nor speculative. It proved to be insufficient when the Islamic faith began to enter the troubled waters of rationalism a century or so after the death of the Prophet (632).”

Even in those ‘troubled waters,’ however, conservative traditionalists like Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) remained unconvinced of the necessity for systematic and speculative *kalām*, preferring the more ‘primitive’ approach to theology.

handed down from the Prophet himself (Allāh bless him and give him peace), or from his Companions [*aṣḥāb*] (may Allāh be well pleased with them all), or from the Successors [*tābiʿūn*]. As far as anything other than this is concerned, theological debate on the subject is not to be commended. The attributes of the Lord (Almighty and Glorious is He) should therefore not be spoken about in terms of how and why. The only people who speak in such terms are the doubting skeptics [*shukkāk*].”

It was on a different occasion, according to another account of his teaching, that Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) said: “We believe that Allāh (Almighty and Glorious is He) is upon the Throne, however He wills [*kaifā shāʿa*] and just as He wills [*kamā shāʿa*], without reference to any definition or description that might be offered by someone attempting to describe or define.”

[We believe this] because of what has been reported to us on the authority of Saʿīd ibn al-Musayyib,¹⁷⁹ to the effect that Kaʿb al-Aḥbār once said: “Allāh (Exalted is He) has said in the Torah:

I, Allāh, am above My servants, and My Throne is above the whole of My creation, and I am upon My Thone, whereon I regulate [the affairs of] My servants, and nothing pertaining to My servants is ever hidden from Me.¹⁸⁰”

Indeed, the fact that He (Almighty and Glorious is He) is upon the Throne is mentioned in every Scripture that has been revealed [*fi kulli kitābin unẓila*] to every Prophet who has been sent forth to deliver His message [*alā kulli nabiyyin ursila*], without further explanation [*bi-lā kaif*].¹⁸¹

In all the records that are still available to us, Allāh (Exalted is He) is also characterized as possessing the attributes of Exaltedness [*uluww*] and Omnipotence [*qudra*], as exercising control [*istīlāʿ*] and domination [*ghalaba*] over the whole of His creation from the Throne, and so on.

None of this, therefore, can be what is meant by His ‘Self-establishment’ [*istiwāʿ*]. Self-establishment must be one of the attributes of the Divine Essence [*ṣifāt adh-Dhāt*], since He has informed us of it, mentioned it explicitly, and stated it emphatically in seven verses [*āyāt*] of

¹⁷⁹ There is some uncertainty as to the correct spelling of the last name of this early (d. A.H. 93) transmitter of Prophetic traditions. The forms *ibn al-Musayyib* and *ibn al-Musayyab* both occur, often in the same text.

¹⁸⁰ *Anāʾllāhu fawqa ʿibādī—wa ʿarshī fawqa jamāʿi khalqī—wa ana ʿalā ʿarshī ʿalāihi udabbiru ʿibādī—wa lā yakhfā ʿalayya shaiʿun min ʿibādī.*

¹⁸¹ Literally, ‘without how.’

His Book,¹⁸² and since this view is confirmed by the Prophetic tradition [*sunna ma' thūra*]. It must be an attribute [*ṣifa*] that is intrinsic to Him [*lāzima lahu*] and properly befitting Him [*lā' iqa bihi*], like the Hand [*yad*], the Face [*wajh*], the Eye [*'ain*], the Hearing [*sam'*], the Sight [*baṣar*], the Life [*ḥayāt*] and the Power [*qudra*], all of which are properly attributed to Him, as well as His being Creator [*Khāliq*], Sustainer [*Rāziq*], Giver of Life [*Muḥyin*] and Causer of Death [*Mumīt*].

We do not depart from the Book and the Sunna. We read the Qur'ānic verse [*āya*] and the traditional report [*khabar*]. We believe what these two sources contain, and we entrust the detailed understanding [*kaifiyya*]¹⁸³ of the [divine] attributes to the knowledge [*'ilm*] of Allāh (Almighty and Glorious is He). As Sufyān ibn 'Uyaina¹⁸⁴ (may Allāh bestow His mercy upon him) once put it: "Just as Allāh (Exalted is He) has described Himself in His Book." In other words, the reading of it is self-explanatory, and there is no need of further interpretative commentary [*tafsīr*]. This is all that is required of us, because the rest is a mystery [*ghaib*], the comprehension of which is beyond the scope of the human mind [*'aql*].

We beg Allāh (Exalted is He) to grant pardon [*'afw*] and well-being [*'āfiya*], and we take refuge with Him in case we should say anything about Him or His attributes that we have not been taught by Him or by His Messenger (Allāh bless him and give him peace).

[The believer must also acknowledge and be thoroughly convinced] that He (Exalted is He) descends each night to the heaven of this lower world [*samā' ad-dunyā*], however He wills and just as He wills, and that He then forgives those who have sinned, erred, offended and disobeyed; those of His servants, that is to say, whom He chooses and wishes to forgive. Hallowed and Exalted is the All-High, the Most High [*tabāraka wa ta'āla'l-'Alīyyu'l-'Alā*].

There is no god but He [*lā ilāha illā Hū*]. His are the Most Beautiful Names [*lahu'l-asmā' u'l-ḥusnā*]. (20:8)

This is not to be understood as meaning the descent of [Allāh's] mercy [*nuzūl ar-raḥma*] and His spiritual reward [*thawāb*], as maintained by the

¹⁸² Qur'ān 7:54, 10:3, 13:2, 20:5, 25:59, 32:4 and 57:4.

¹⁸³ Literally, the 'how-ness.' The abstract noun *kaifiyya* is formed by the addition of the termination *-iyya* to the adverb *kaif*, which means 'how' (or, as an interrogative, 'how?')

¹⁸⁴ Abū Muḥammad Sufyān ibn 'Uyaina ibn Maimūn al-Hilālī (d. A.H. 196 or 198). A prominent early scholar of Qur'ān and Tradition.

Mu‘tazila and the Ash‘ariyya, because we know from the report transmitted by ‘Ubāda ibn aṣ-Ṣāmit (may Allāh be well pleased with him) that Allāh’s Messenger (Allāh bless him and give him peace) once said:

Allāh (Hallowed and Exalted is He) descends each night to the heaven of this lower world, when the last third of the night is still remaining, and He says: “Is there anyone begging?”—so that He may grant him his request. “Is there anyone seeking forgiveness?”—so that He may forgive him. “Is there anyone held captive [*‘āmin*]?”—so that He may release him from his captivity. [This continues] until it is time for the dawn prayer to be performed, then our Lord (Hallowed and Exalted is He) ascends on high.

According to another traditional report [*riwāya*], also on the authority of ‘Ubāda ibn aṣ-Ṣāmit (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) said:

Allāh (Hallowed and Exalted is He) descends each night to the heaven of this lower world, when the last third of the night is still remaining, and He says: “Is there not one of My servants who will call upon Me, so that I may respond to him? Is there not someone, a person who has wronged himself [*ẓālim li-nafsih*], who will call upon Me, so that I may forgive him? Is there not someone, a person who lacks the sustenance he needs, who will call upon Me, so that I may procure his sustenance for him? Is there not some victim of oppression [*mazlūm*], who will invoke My name, so that I may help him? Is there not someone held in captivity, who will call upon Me, so that I may release him?” He goes on like this until the dawn appears, and then He ascends to His Pedestal [*kursī*].

This same tradition [*ḥadīth*] has been transmitted, with some differences in the wording, on the authority of Abū Huraira, Jābir and ‘Alī (may Allāh be well pleased with them all). Versions of it have also been handed down from ‘Abdu’llāh ibn Mas‘ūd, Abu’d-Dardā’, Ibn ‘Abbās and ‘Ā’isha (may the good pleasure of Allāh be upon them), all of whom attribute the saying to Allāh’s Messenger (Allāh bless him and give him peace). This explains why they used to regard it as preferable to perform the ritual prayer [*ṣalāt*] in the last part of the night, rather than in the first part of it.

As reported by Abū Bakr, the Champion of Truth [*aṣ-Ṣiddīq*] (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) also said:

Allāh (Almighty and Glorious is He) descends to the heaven of this lower world on the night of the middle of Sha‘bān, and He then forgives every soul, excepting only the individual in whose heart there is malice [*shahṇā’*], or the attribution of partners [*shirk*] to Allāh (Almighty and Glorious is He).

Abū Huraira (may Allāh be well pleased with him) is reported as having said that he once heard Allāh's Messenger (Allāh bless him and give him peace) say:

When the first half of the night has elapsed, Allāh (Almighty and Glorious is He) descends to the heaven of this lower world, and then He says: "Is there anyone seeking forgiveness, that I may forgive him? Is there anyone begging, that I may give to him? Is there anyone repenting, that I may relent toward him?" [This continues] until the early dawn [*ḥajr*] begins to break.

Somebody once said to Ishāq ibn Rāhawaih: "What are these traditions [*ahādīth*] you are relating, to the effect that Allāh (Exalted is He) descends to the lowest heaven? Does Allāh then rise up again? Does He move about?" Ishāq replied by asking the questioner: "Would you say of Allāh (Exalted is He) that it is possible for Allāh to descend and to ascend, and to do so without moving about?" When the man gave the answer "Yes," Ishāq went on to ask: "So why do you have a problem with this?"

Yaḥyā ibn Mu'īn once said: "If a Jahmī asks you: 'How does He descend?' you should reply by asking: 'How did He ascend?'" As for al-Fuḍail ibn 'Iyād (may Allāh bestow His mercy upon him), he offered this advice: "If a Jahmī¹⁸⁵ tells you: 'I am a disbeliever [*kāfir*] in a Lord who is supposed to descend,' you should say to him: 'I am a believer [*mu'min*] in a Lord who does whatever He wills.'"

When somebody once told Shuraik ibn 'Abdi'llāh (may Allāh bestow His mercy upon him): "We have here a group of people who refuse to accept these traditions [*ahādīth*]," he is said to have replied: "Has anyone handed down to us [reports transmitted by] names that cannot be traced back to Allāh's Messenger (Allāh bless him and give him peace)? [It is from these traditions that we have learned the rules of] the ritual prayer [*ṣalāt*], the fast [*ṣiyām*], the alms-due [*zakāt*] and the pilgrimage [*ḥajj*], and through these traditions we have acquired knowledge [*arafnā*] of Allāh (Almighty and Glorious is He)."

¹⁸⁵ A follower of Jahm ibn Ṣafwān Abū Muḥriz, who was put to death in the year A.H. 128/745–6 C.E. for having supported the insurrection of Ḥārith ibn Suraij, "the man with the black banner," in the province of Khurāsān. As a theologian, he adopted an independent approach to many of the major issues of debate, but he agreed with the Mu'tazila in carrying opposition to the anthropomorphic tendency [*tashbih*] to the extreme of *ta'ṭīl* [absolute denial of the attributes of Allāh]. As a distinctly separate school of Islamic theology, the Jahmiyya did not survive beyond the fifth Islamic century, when they adopted the doctrines of the Ash'ariyya.

On the doctrine that the Qur`ān is the Speech of Allāh [*Kalāmu`llāh*].

We are firmly convinced that the Qur`ān is the Speech of Allāh [*Kalāmu`llāh*], His Book [*Kitāb*], His Verbal Communication [*Khiṭāb*] and His Inspired Revelation [*Wahy*], which Gabriel brought down to His Messenger (Allāh bless him and give him peace).

As Allāh has said (Almighty and Glorious is He):

[Truly it is the revelation of the Lord of All the Worlds,] which the Faithful Spirit has brought down upon your heart, that you may be one of the warners, in plain Arabic language. (26:192–195)¹⁸⁶

It is that which Allāh's Messenger (Allāh bless him and give him peace) delivered to his Community [*Umma*], in obedient fulfillment of the commandment of the Lord of All the Worlds, in accordance with His saying (Exalted is He):

O Messenger, deliver that which has been sent down to you from your Lord. (5:67)¹⁸⁷

Jābir ibn `Abdi'llāh (may Allāh be well pleased with him and with his father) is reported as having said: "The Prophet (Allāh bless him and give him peace) would present himself to the people at the Place of Standing,¹⁸⁸ and he would say: 'Is there any man here who will convey me to his own people, since [the tribe of] Quraish have prevented me from delivering the Speech [*Kalām*] of my Lord?'"

The Speech of Allāh (Exalted is He) is the Noble Qur`ān, which is uncreated [*ghair makhlūq*], however it may be read, recited aloud, or

¹⁸⁶ [*wa innahu la-tanzīlu Rabbi'l-`ālamīn*]—*nazala bihi'r-Rūhu'l-Amīn*—*alā qalbika li-takīna mina'l-mundhirīn—bi-lisānin `arabiyyin mubīn*.

¹⁸⁷ *yā ayyuha'r-Rasūlu balligh mā unzila ilaika min Rabbik*.

¹⁸⁸ The *mawqif*, the site at `Arafa where the rite of 'standing' [*wuqūf*] is performed during the Pilgrimage [*Hajj*].

written down, and however it may be differentiated in the way it is read by an individual reader [*qāriʿ*], in the way it is pronounced by someone with a particular pronunciation [*lāfiẓ*], and in the way it is memorized by an individual memorizer [*ḥāfiẓ*].

It is the Speech of Allāh [*Kalāmuʿllāh*], and one of the attributes of His Essence [*ṣifa min ṣifāt Dhātih*]. It has not been invented [*muḥdath*], nor has it been altered [*mubaddal*] or changed [*mughayyar*]. It has not been compiled [*muʿallaf*], nor has it been abridged [*manqūṣ*]. It has not been fabricated [*maṣnūʿ*], nor does it contain anything that is redundant [*mazāḍ*]. From Him began its revelation,¹⁸⁹ and unto Him is due in return the proper observance of its legislation [*ḥukm*].

As the Prophet (Allāh bless him and give him peace) once said, according to the tradition [*ḥadīth*] of ʿUthmān ibn ʿAffān (may Allāh be well pleased with him):

The superiority of the Qurʿān above all other speech [*kalām*] is like the superiority of Allāh Himself above the whole of His creation.

This is because the Noble Qurʿān has emanated from Him (Hallowed and Exalted is He), and unto Him is due in return the proper observance of its legislation [*ḥukm*]. In other words, its being sent down and its becoming manifest [here in this world] originated from Him (Almighty and Glorious is He), and unto Him is due in return the proper observance of its legislation [*ḥukm*], meaning that the religious obligations [*ʿibādāt*] prescribed therein must be fulfilled, by carrying out the commandments [*awāmir*] and by refraining from any violation of the prohibitions [*nawāhī*].

It is for His sake that what is commanded must be performed, and that what is forbidden must be avoided, since the laws [*aḥkām*] belong to Him (Almighty and Glorious is He). As it has been stated: “From Him it was originally brought forth in terms of legislation [*ḥukman*], and to Him it refers back in terms of cognizance [*ʿilman*].”

The Qurʿān is the Speech of Allāh [*Kalāmuʿllāh*], whether it be within the breasts of those who memorize it by heart, on the tongues of those who pronounce it aloud, in the hands of those who inscribe it in writing, in the sight of those who set eyes upon it, in all the copies [*maṣāḥif*] belonging to the people of Islām, and on the slates [*alwāḥ*] of young students; wherever it may be seen and found.

¹⁸⁹ Literally, ‘the sending down of it’ [*tanẓīluhu*].

If a person maintains that the Qurʾān is a product of creation [*makhlūq*], or that it is merely a metaphorical statement [*ibāra*], or that the act of recitation [*tilāwa*] is [a product of creation], even if that which is recited [*matluww*] is not, or if he says: “My utterance of the Qurʾān is a product of creation,”¹⁹⁰ that person is a disbeliever [*kāfir*] in Allāh the Almighty [*al-ʿAzīm*]. Such a person is not fit to be treated as a social acquaintance, as someone with whom one might share a meal, as someone to whom a woman could be given in marriage, or as a neighbor. On the contrary, he deserves only to be shunned and despised. The ritual prayer is not to be performed [*lā yuṣallā*] behind him. His testimony [*shahāda*] is not acceptable as legal evidence. His guardianship [*walāya*] is invalid, so he cannot contract a marriage on behalf of his ward. The ritual prayer is not to be performed over him when he dies. If he can be brought under control, therefore, he should be given three opportunities to repent, like the apostate [*murtadd*]. Then, if he does repent, [well and good,] but if not, he must suffer the penalty of death.

Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) was asked about a person who says: “My utterance of the Qurʾān is a product of creation.” The Imām replied: “That person is guilty of unbelief [*kafara*].” He also said (may Allāh bestow His mercy upon him): “If a person maintains that the Qurʾān, as the Speech of Allāh, is not a product of creation, but that the recitation of it is a product of creation [*at-tilāwa makhlūqa*], he is guilty of unbelief.”

According to a traditional report, Abuʿd-Dardāʾ (may Allāh be well pleased with him) once asked the Prophet (Allāh bless him and give him peace) about the nature of the Qurʾān, so he told him:

The Speech of Allāh is not a product of creation [*Kalāmuʾllāhi ghairu makhlūq*].

ʿAbduʾllāh ibn ʿAbd al-Ghaffār was a freedman [*mawlā*] who owed his emancipation from slavery to Allāh’s Messenger (Allāh bless him and give him peace). According to a report attributed to him, the Prophet (Allāh bless him and give him peace) once said:

Allāh Himself (Almighty and Glorious is He) has said:

His indeed are the creation [*khalq*] and the command [*amr*].

Thus He has drawn a distinction between the creation and the command. If His [word of] command, namely “Be! [*kun*],” with which

¹⁹⁰ *lafẓi biʾl-Qurʾāni makhlūq.*

He creates the creation, were itself a product of His creation, this would be a case of pointless repetition and redundancy, as if He had said: “His indeed are the creation and the creation.” But Allāh (Exalted is He) is utterly exempt from any such imperfection.

As for His words (Almighty and Glorious is He): “An Arabic Qurʾān, in which there is no crookedness”¹⁹¹ (39:28), both Ibn Masʿūd and Ibn ʿAbbās (may Allāh be well pleased with them) are said to have explained them as meaning that it is not a product of creation.

When al-Walīd ibn al-Mughīra al-Makhzūmī called the Qurʾān “the speech of mortal man [*qawl al-bashar*],” Allāh (Exalted is He) actually threatened him with the scorching fire of Hell [*Saqar*]:

Then he said: “This is naught but a trumped-up sorcery; this is nothing but the speech of mortal man.” I shall surely roast him in the scorching fire of Hell. (74:24–26)¹⁹²

The same threat applies to all those who maintain that the Qurʾān is merely a metaphorical statement [*ʿibāra*], or that it is a product of creation [*makhlūq*], or who say: “My utterance of the Qurʾān is a product of creation.” Just like al-Walīd, they are all doomed to the scorching fire of Hell, unless they repent.

Allāh (Exalted is He) has said:

And if anyone from among the idolaters turns to you for protection, grant him protection until he hears the Speech of Allāh. (9:6)

He did not say: “until he hears your speech, O Muḥammad.”

He has also said (Exalted is He):

Behold, We sent it down on the Night of Power. (97:1)¹⁹³

What He is referring to here is the Qurʾān which is in the breasts [of those who have memorized it] and in the volumes [in which the written text has been copied].

He has said (Almighty and Glorious is He):

And when the Qurʾān is read aloud [*idhā qurīʾa l-Qurʾān*], give ear to it and pay attention, that you may obtain mercy. (7:204)

He has also said (Exalted is He):

And [it is] a Qurʾān that We have divided, so that you may recite it to the people at intervals. (17:106)

¹⁹¹ Qurʾānan ʿarabiyyan ghaira dhī ʿiwajin.

¹⁹² fa-qāla in hādihā illā siḥrun yuʿthar—in hādihā illā qawluʾl-bashar—sa-uṣṭihi Saqar.

¹⁹³ innā anzalnāhu fī lailatiʾl-qadr.

Of course, the people only got to hear it as it was recited by the Prophet (Allāh bless him and give him peace), and as he uttered it, so his utterance of the Qurʾān is indeed the Qurʾān [*fa-lafẓuhu bi'l-Qurʾāni huwa'l-Qurʾān*]. Allāh (Glorified and Exalted is He) commended the jinn who listened to the recitation of the Prophet (Allāh bless him and give him peace):

Say [O Muḥammad]: “It has been revealed to me that a company of the jinn gave ear, then they said: ‘We have indeed heard a marvelous Qurʾān, guiding to righteousness, so we believe in it, and we shall never associate anyone as a partner with our Lord.’” (72:1,2).

And when We turned toward you a company of the jinn, who wished to hear the Qurʾān.... (46:29)

Allāh has also called the recitation of the Qurʾān by Gabriel (peace be upon him) a Qurʾān, for [to him] He said (Glorious and Exalted is He):

Move not your tongue with it to hasten it. Ours it is to gather it together, and to recite it [*inna ʿalainā jamʿahu wa qurʾānah*]. So, when We recite it, follow its recitation [*fa-idhā qaraʾnāhu fa-ʿtabiʿ qurʾānah*]. (75:16–18)

Therefore recite of the Qurʾān that which is easy for you. (73:20)¹⁹⁴

The Muslims are in unanimous agreement on both of the following points: (1) When a person recites the Opening Sūra of the Book [*Fātiḥat al-Kitāb*] in the course of performing a ritual prayer [*ṣalāt*], he is the reciter [*qāriʿ*] of the Book of Allāh. (2) If a person solemnly swears [*ḥalafa*] that he will not speak, and then proceeds to recite the Qurʾān, he is not breaking his oath. This goes to prove that [the statement that the Qurʾān is the Speech of Allāh] is not just a figurative expression [*ibāra*].

According to the tradition [*ḥadīth*] of Muʿāwiya ibn al-Ḥakam (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

In this ritual prayer [*ṣalāt*] of ours, there is no rightful place for any element of the speech of human beings [*kalām al-ādamiyyīm*]. There can only be recitation [*qirʾāʿa*], the glorification of the Lord [*tasbīḥ*],¹⁹⁵ the affirmation that there is no god but Allāh [*tahlīl*],¹⁹⁶ and the reading aloud [*tilāwa*] of the Qurʾān.

¹⁹⁴ This verse [*āya*] continues:

He knows that some of you are sick, while others are traveling in the land in search of Allāh’s bounty, and yet others are fighting for the cause of Allāh. So recite of it that which is easy [for you].

¹⁹⁵ During the ritual prayer [*ṣalāt*], the glorification of the Lord [*tasbīḥ*] is uttered each time the worshipper adopts the postures of bowing [*rukūʿ*] and prostration [*sujūd*]. While adopting the bowing posture, one says: “*Subḥāna Rabbiyaʿl-ʿAẓīm* [Glory to my Lord, the Almighty!]” and when in prostration: “*Subḥāna Rabbiyaʿl-Aʿlā* [Glory to my Lord, the Most High!]”

¹⁹⁶ *Tahlīl* means repeating “*Lā ilāha illaʾllāh* [There is no god but Allāh].”

He has thus informed us that the reading is identical with that which is read [*at-tilāwa hiya'l-mathuww*]. Allāh (Exalted is He) and His Messenger (Allāh bless him and give him peace) have commanded the believers to recite [the Qur'ān] during the ritual prayer [*ṣalāti*], and yet they have forbidden the use of [human] speech. It must follow, therefore, that if our [recitation of the] Qur'ān were in fact our own speech, not the Speech of Allāh, we would be guilty of violating the prohibition that applies to the ritual prayer.



On the doctrine that the Qur`ān consists of intelligible letters and audible sounds.

We are firmly convinced that the Qur`ān consists of intelligible letters [*ḥurūf maḥmūma*] and audible sounds [*aṣwāt masmū`a*], because it is through these that any person, who would otherwise be mute and speechless, becomes an articulate speaker [*mutakallīman nāṭiqan*], and the Speech of Allāh [*Kalāmu`llāh*] (Almighty and Glorious is He) is not exceptional in this regard. Anyone who rejects this belief must therefore be stubbornly irrational and blind to the obvious.

Allāh Himself (Almighty and Glorious is He) has said:

Alif Lām Mīm. That is the Book.... (2:1,2)¹⁹⁷

Ḥā Mīm. The sending down of the Book is from Allāh.... (40:1,2)¹⁹⁸

Ṭā Sīm Mīm. Those are the signs [*āyāt*] of the lucid Book. (26:1,2)¹⁹⁹

Thus He has mentioned certain letters [of the Arabic alphabet] and He has used them metonymically, as a way of alluding to the Book itself. He has also said (Almighty and Glorious is He):

And even if all the trees in the earth were pens, and the sea, with seven seas after it to replenish it, [were ink], the Words of Allāh would still not be exhausted. (31:27)

Thus He has clearly assigned to Himself such a multitude of words [*kalimāt*] that they are infinite in number. The same message is conveyed by His words (Almighty and Glorious is He):

Say: "If the sea were ink for the Words of my Lord, the sea would be used up before the Words of my Lord were exhausted." (18:109)

¹⁹⁷ The Arabic letters *Alif Lām Mīm* also occur in 3:1, 29:1, 30:1, 31:1 and 32:1.

¹⁹⁸ The Arabic letters *Ḥā Mīm* also occur in 41:1, 42:1, 43:1, 44:1, 45:1 and 46:1. In the case of 42:1, they are immediately followed (in 42:2) by the letters *ʿAin Sīm Qāf*.

¹⁹⁹ The Arabic letters *Ṭā Sīm Mīm* also occur in Qur`ān 28:1.

The Prophet (Allāh bless him and give him peace) has said:

Read the Qurʾān, for you will surely be rewarded for doing so. For every particle of grammar [you will receive the reward of] ten good deeds. I suppose I should not call [the group of three abstract letters] *Alif Lām Mīm* a ‘particle’ [*ḥarf*],²⁰⁰ yet the *Alif* is worth ten, the *Lām* is worth ten, and the *Mīm* is worth ten, so it all adds up to thirty!

The Prophet (Allāh bless him and give him peace) also said:

The Qurʾān has been revealed according to seven modes of reading [*aḥruf*],²⁰¹ each of them perfectly acceptable.

About Moses (peace be upon him), Allāh (Exalted is He) has said:

And when your Lord called to Moses.... (26:10)

We called to him from the right side of the Mount, and We brought him near in communion. (19:52)

It was to Moses (peace be upon him) that He said (Exalted is He):

I am indeed Allāh; there is no god but I; so worship Me. (20:14)²⁰²

None of this could have happened without the sound of a voice [*ṣawt*], and it is inconceivable that this call [*nidaʾ*], this name [*ism*] and this attribute [*ṣifa*] could belong to anyone but Allāh (Almighty and Glorious is He). They could not belong to the angels, nor to any other created beings.

According to a report transmitted on the authority of Abū Huraira (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

When it is the Day of Resurrection, Allāh (Almighty and Glorious is He) will arrive in shadows of clouds, then He will speak in fluent and eloquent speech [*bi-kalām ṭaliq wa dhaliq*], and He will say (He being the Most Truthful of sayers! [*wa Huwa Aṣḍaquʾl-qāʾilin*]):

“Pay attention, for it has been such a long, long time that I have paid attention to all of you! Ever since I created you, I have been observing your deeds and

²⁰⁰ In many contexts, the Arabic word *ḥarf* means ‘a letter of the alphabet.’ As a grammatical term, it means a ‘particle,’ i.e., a meaningful element of the Arabic language that is neither a noun nor a verb. In the unvoiced Arabic script, many particles do in fact appear as single consonant letters. (For yet another meaning of the word *ḥarf*, see the note immediately following.)

²⁰¹ The word *ḥarf*, of which the plural form *aḥruf* occurs in this saying of the Prophet (Allāh bless him and give him peace), may also mean ‘a dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs.’ Some authorities have therefore understood the seven *aḥruf* as referring to the dialects of Quraish, Ṭayy, Ḥawāzin, Yaman, Thaḳīf, Hudhail and Tamīm. Others have preferred the interpretation: ‘The Qurʾān has been revealed according to seven modes of reading,’ namely those adopted by seven of the most celebrated Qurʾān-readers [*qurrāʾ*]: Nāfiʿ, Ibn Kathīr, Abū ʿAmr al-ʿAlā, Ibn ʿĀmir, Abū Bakr ʿĀṣim, Ḥamza and al-Kisāʾī.

²⁰² *innī Anaʾ llāhu lā ilāha illā Ana fa-ʿbudnī.*

listening to your words, so these are nothing but your own records [*ṣaḥāʾif*] that are about to be read out to you. If anyone finds something good in them, let him praise Allāh, and if anyone finds something other than that, well, he really has no one but himself to blame!”

In his *Ṣaḥīḥ*,²⁰³ al-Bukhārī records a report, complete with its chain of transmitting authorities [*isnād*], according to which ‘Abdu’llāh ibn Anas (may Allāh be well pleased with him) stated that he once heard Allāh’s Messenger (Allāh bless him and give him peace) say:

Allāh (Glory be to Him) will gather all His servants at the Resurrection, so [when that time comes] He will summon them by calling out, in a voice that will be heard by those who are far away, just as clearly as it is heard by those who are close at hand: “I am the King [*Ana’l-Malik!*] I am the Judge [*Ana’d-Dayyān!*]”

According to a report from ‘Abd ar-Raḥmān ibn Muḥammad al-Muḥārībī, on the authority of al-A‘mash, who handed it down from Muslim ibn Masrūq, the following statement can be traced back as far as ‘Abdu’llāh [ibn Anas] (may Allāh be well pleased with him):

“When Allāh utters the revelation [*wahy*], the sound of His voice will be heard by the inhabitants of heaven, so they will fall down in prostration, until, when the terror is lifted from their hearts [*fuzzi‘a ‘an qulūbihim*] (he actually said ‘is eased from their hearts’ [*sukkina ‘an qulūbihim*]),²⁰⁴ the inhabitants of heaven will cry out: ‘What was it that your Lord said?’ They will say: ‘The Truth [*al-Ḥaqq*]. He said such and such’ (mentioning the content of the revelation).”

According to a report transmitted on the authority of ‘Abdu’llāh ibn al-Ḥārith, Ibn ‘Abbās (may Allāh be well pleased with him and with his father) once said: “When Allāh (Hallowed and Exalted is He) utters the revelation [*takallama bi’l-wahy*], the inhabitants of the heavens will hear a sound like the sound of iron falling on the rocks, so they will bow down low in prostration before Him. Then, when the terror is lifted from their hearts, they will say: ‘What was it that your Lord said?’ They will say: ‘The Truth! And He is the All-High, the All-Great [*wa Huwa’l-‘Aliyyu’l-Kabīr*].”²⁰⁵

²⁰³ A famous collection of authenticated traditions [*aḥādīth*].

²⁰⁴ Due to the absence of quotation marks (not to mention most other forms of punctuation!) in the Arabic text, it is rather difficult to know for certain, in a passage like this, just who is saying what. The phrase “until when the terror is lifted [*fuzzi‘a*] from their hearts” is from Qur’ān 34:23. Presumably, therefore, the following sentence is a parenthetical remark, informing the reader that the reporter actually used a partial paraphrase of the Qur’ānic expression.

²⁰⁵ The words “‘What was it that your Lord said?’ They will say: ‘The Truth! And He is the All-High, the All-Great” are from Qur’ān 34:23.

Muḥammad ibn Ka‘b once said: “The Children of Israel said to Moses (peace be upon him): ‘To what in this created universe would you compare the sound of your Lord’s voice when He spoke to you?’ He replied: ‘I would compare the sound of my Lord’s voice to the sound of thunder when it does not set off an echo.’”

These Qur’ānic verses [*āyāt*] and traditional reports [*akhbār*] all point to the fact that the Speech of Allāh [*Kalāmu’llāh*] is a sound quite unlike the sound of the human voice [*ṣawt al-ādamiyyīn*]. Just as His Knowledge [*‘ilm*], His Power [*qudra*], and all the rest of His attributes [*ṣifāt*] bear no resemblance to the attributes of human beings, so it is with His Voice.

Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) has stated emphatically that the Speech of Allāh is an actual sound, in accordance with the traditional doctrine handed down by a majority of the Companions [*Aṣḥāb*] (may Allāh be well pleased with them), and contrary to the opinion of the Ash‘ariyya, who maintain that the Speech of Allāh [*Kalāmu’llāh*] is a self-sufficient spiritual concept [*ma‘nan qā’im bi-naṣih*]. Allāh is the Requirer [*Ḥasīb*] of every heretical innovator [*mubtadi‘*] who goes astray and leads others astray!

Allāh (Glory be to Him) has never desisted from speaking [*lam yazaḥ mutakalliman*], and His Speech comprises all the nuances of meaningful expression, including the positive imperative [*amr*], the negative imperative [*nahy*] and the interrogative [*istikhbār*].

Ibn Khuzaima (may Allāh bestow His mercy upon him) has said:

“The Speech of Allāh (Exalted is He) is an uninterrupted flow, in which there is no interval of silence and no modulation of sound.”

Somebody once said to Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him): “Is it permissible for you to say that Allāh (Exalted is He) is One who speaks, although it is possible for Him to lapse into silence?” To this he replied (may Allāh bestow His mercy upon him): “We confine ourselves to the statement that Allāh (Exalted is He) has never desisted from speaking. If the tradition [*khabar*] had informed us of His ever having lapsed into silence, we would have formulated our doctrine accordingly. As it is, we maintain that He is One who speaks however He wills, without attempting any definition [*bi-lā kaif*], and without drawing any anthropomorphic comparison [*bi-lā tashbih*].”

On the doctrine that the letters of the alphabet [*ḥurūf al-muʿjam*] are likewise uncreated.²⁰⁶

The letters of the alphabet [*ḥurūf al-muʿjam*] are likewise uncreated [*ghair makhlūqa*], and this statement applies equally to the Speech of Allāh and to human speech.

A few members of the orthodox Muslim community [*ahl as-Sunna*] have maintained that these letters are eternally preexistent [*qadīma*] as they occur in the Noble Qurʾān, but newly created [*muhdatha*] in all other cases. This is an error on their part. The correct statement is the one first mentioned above, which can in fact be said to represent the normal doctrine [*madhhab*] of the entire orthodox community, and which is based on the words of Allāh (Exalted is He):

His command, when He intends a thing, is to say to it “Be [*kun*],” and it is [*fa-yakūn*]. (36:82)

The word *kun* consists of two [consonant] letters [*ḥarfān*].²⁰⁷ So, if *k-n* had been a product of creation, there would necessarily have been another *k-n*, by which it would have been created, and so on *ad infinitum*.

We have already cited many Qurʾānic verses [*āyāt*] that serve to prove our point, so we shall not repeat them yet again. As far as evidence from the Sunna is concerned, the Prophet (Allāh bless him and give him peace) is reported as having said to ‘Uthmān ibn ‘Affān, when he was asked about *alif*, *bāʿ*, *tāʿ*, *thāʿ*, and so on,²⁰⁸ through to the last of the letters [of the Arabic alphabet]:

The letter *alif* comes from one of the Names of Allāh, and the Name in question is Allāh. The *bāʿ* comes from one of the Names of Allāh, and the

²⁰⁶ Other terms for the Arabic alphabet include *ḥurūf al-hijāʿ*, *ḥurūf at-tahajit*, *al-ḥurūf al-hijāʿiyya*, and *ḥurūf al-abjad* or simply *al-abjad*. (Several of these occur further along in the present text, as the reader will notice.)

²⁰⁷ In the Arabic script, only the consonant letters are normally written. If shown at all, the vowels appear as extra signs marked above or below the line of consonants. Thus the Arabic word meaning “Be!” is written simply as *kn*, although it is read as *kun*. (In the Arabic script, it should also be noted, there is no distinction corresponding to that which exists between ‘upper case’ and ‘lower case’ in scripts derived from the Roman alphabet.)

Name in question is *al-Bārī'* [the Maker]. The *tā'* comes from one of the Names of Allāh, and the Name in question is *al-Muṭakabbir* [the Majestic]. The *thā'* comes from two of the Names of Allāh, and the Names in question are *al-Bā'ith* [the Resurrector] and *al-Wārith* [the Inheritor]....

He continued in this vein until he came to the end of the alphabet. Thus the Prophet (Allāh bless him and give him peace) derived each of the letters in turn from the Names [*asmā'*] and Attributes [*ṣifāt*] of Allāh—and His Names (Almighty and Glorious is He) are not products of creation!

According to the tradition [*ḥadīth*] of 'Alī (may Allāh ennoble his countenance), the Prophet (Allāh bless him and give him peace) once said to him, when he had asked about the meaning of *abjad*, *hawwaz*, *ḥuṭṭī*, and so on to the end of the alphabet:²⁰⁹

O 'Alī, are you not familiar with the commentary [*tafsīr*] of Abū Jād²¹⁰ The letter *alif* comes from one of the Names of Allāh, and the Name in question is *Allāh*. The *bā'* comes from one of the Names of Allāh, and the Name in question is *al-Bārī'* [the Maker]. The *īm* comes from one of the Names of Allāh, and the Name in question is *al-Jalīl* [the Splendid]....

He continued in this vein until he came to the end of the alphabet. Thus the Prophet (Allāh bless him and give him peace) derived each of the letters in turn from the Names [*asmā'*] of Allāh—and these very same letters occur in the speech of human beings!

Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) has declared belief in the eternal preexistence [*qidam*] of the letters of the alphabet [*ḥurūf al-hijā'*] to be an article of faith, for he said, in his

²⁰⁸ In this version of the Arabic alphabet, which is also the one most commonly used in modern times, the letters (after *alif*, which stands alone at the beginning) are grouped in sets according to the similarity of their written shape.

Thus *bā'*, *tā'*, and *thā'* are identical in their basic form, and are distinguished only by the addition of dots (one dot below the line for *bā'*, two dots above for *tā'*, and three dots above for *thā'*.) The complete sequence of letters in this alphabet is as follows: *alif, bā', tā', thā', jīm, hā', khā', dāl, dhāl, rā', zāy, sīn, shīn, ṣād, ḍād, tā', zā', 'ain, ghayn, fā', qāf, kāf, lām, mīm, nūn, hā', wāw, yā'*.

²⁰⁹ This represents a more ancient arrangement of the letters of the Arabic alphabet (which is still used for certain purposes of notation and numeration). The order of the letters corresponds to that of the old Phoenician, Hebrew, Aramaic, Greek and Latin alphabets, with the addition of six extra letters.

Unlike the *alif-bā'-tā'-thā'* sequence mentioned in the immediately preceding footnote, this version of the alphabet is recited, not letter by letter, but as a series of eight words, most commonly pronounced as follows: *abjad, hawwaz, ḥuṭṭī, kalaman, sa'faṣ, qarashat, thakhadh, ḍazagh*.

²¹⁰ The name Abū Jād, 'the father of Jād,' is a humorous personification of *abjad* (or *abujad*, as it is sometimes pronounced in the recitation of this form of the alphabet.)

epistle [*risāla*] to the people of Nīsābūr and Jurjān:²¹¹ “If anyone maintains that the letters of the alphabet [*ḥurūf at-tahajjī*] are newly invented [*muḥdatha*], that person is a disbeliever [*kāfir*] in Allāh, and when he makes the pronouncement that these are products of creation, he is actually asserting that the Qur’ān itself is a product of creation [*makhlūq*].”

Somebody once told the Imām (may Allāh bestow His mercy upon him) that a certain person had been saying: “When Allāh (Exalted is He) created the letters, the *lām* leaned over in prostration, while the *alif* held itself erect²¹² and said: ‘I shall not prostrate myself [*lā asjudu*] until I am commanded to do so.’” Aḥmad responded to this by saying: “The person who has been saying this is guilty of unbelief [*kufr*].”

Imām ash-Shāfi‘ī (may Allāh bestow His mercy upon him) has said: “Do not profess the novel invention [*ḥudūth*] of the letters, for the Jews [*Yahūd*] were the first to perish for maintaining this [false doctrine]. If someone professes the novel invention of any letter of the alphabet, he is actually professing the novel invention of the Qur’ān itself.”

The only cases to be argued are the following: (1) Supposing it is maintained that the letters are eternally pre-existent [*qadīma*] as they occur in the Qur’ān, they must necessarily be eternally pre-existent as they occur in all other contexts, since it is inconceivable for one and the same thing to be both eternally pre-existent and newly invented. (2) Suppose someone maintains that they are newly invented [*muḥdatha*] as they occur in the Qur’ān. In this case, we have already cited the proofs of their eternal preexistence [*qidam*] in the Qur’ān. So, once this has been established in the context of the Qur’ān, it must hold true in other contexts as well.



²¹¹ Nīsābūr and Jurjān are the Arabicized forms of the Persian Nishāpūr and Gurgān. Nishāpūr, the City of Shāpūr, is one of the capitals of Khurāsān, while Gurgān is a town and district near the south-east corner of the Caspian sea.

²¹² In the Arabic script, the word *lā* (meaning ‘no’ or ‘not,’ depending on the context) is spelled with a reclining *lām* and an upright *alif*.

On the doctrine that Allāh (Almighty and Glorious is He) has ninety-nine Names.

We are firmly convinced that Allāh (Almighty and Glorious is He) has ninety-nine Names, and that anyone who learns and understands them will enter the Garden [of Paradise]. This we know from the traditional report from Abū Huraira (may Allāh be well pleased with him), according to whom the Prophet (Allāh bless him and give him peace) once said:

Allāh has ninety-nine Names, a hundred minus one. Anyone who learns and understands them will enter the Garden [of Paradise].

All of these Names can be found in various Sūras [Chapters of the Qurʾān], as in the following list:²¹³

Five of them occur in *al-Fātiḥa* [Sūra 1, “The Opener”]:

<i>Yā Allāh</i>	○ Allāh!
<i>Yā Rabb</i>	○ Lord!
<i>Yā Raḥīm</i>	○ All-Compassionate One!
<i>Yā Raḥmān</i>	○ All-Merciful One!
<i>Yā Mālik</i>	○ Master!

In *Sūrat al-Baqara* [Sūra 2, “The Cow”] there are twenty-six:²¹⁴

<i>Yā Muḥīṭ</i>	○ All-Encompassing One!
<i>Yā Qadīr</i>	○ All-Powerful One!
<i>Yā ʿAlīm</i>	○ All-Knowing One!
<i>Yā Ḥalīm</i>	○ All-Forbearing One!

²¹³ In this list of the ninety-nine Names of Allāh, the author (may Allāh be well pleased with him) gives each Name in the vocative form—the form used when Allāh is invoked by the Name concerned. That is to say, each Name is preceded directly by the vocative particle *Yā*... [O...!]. As they actually occur in the context of the Qurʾān itself, these Names very often bear the prefix of the definite article (which is always written as *al-* in the Arabic script, although it is read as *at*, *ath-*, *ad-*, *adh-*, *ar-*, *az-*, *as-*, *ash-*, *aṣ-*, *aḍ-*, *aṭ-*, *az-*, or *an-*, when the word to which it is prefixed begins with *tāʾ*, *thāʾ*, *dāl*, *dhāl*, *rāʾ*, *zāy*, *ṣīm*, *shīm*, *ṣād*, *dād*, *tāʾ*, *zāʾ*, or *nūn*, respectively.)

²¹⁴ The Names mentioned seem to add up to twenty-four, not twenty-six.

<i>Yā Tawwāb</i>	○ Ever-Relenting One!
<i>Yā Baṣīr</i>	○ All-Seeing One!
<i>Yā Wāsiʿ</i>	○ All-Embracing One!
<i>Yā Badīʿ</i>	○ Incomparable One!
<i>Yā Raʿūf</i>	○ Benign One!
<i>Yā Shākir</i>	○ Appreciative One!
<i>Yā Allāh</i>	○ Allāh!
<i>Yā Wāḥid</i>	○ Unique One!
<i>Yā Ghafūr</i>	○ All-Forgiving One!
<i>Yā Ḥakīm</i>	○ All-Wise One!
<i>Yā Qābiḍ</i>	○ Constrictor!
<i>Yā Bāsiṭ</i>	○ Expander!
<i>Lā ilāha illā Hū</i>	There is no god but He! ²¹⁵
<i>Yā Ḥayy</i>	○ Ever-Living One!
<i>Yā Qayyūm</i>	○ Eternally Self-Sustaining One!
<i>Yā ʿAlīyy</i>	○ All-High!
<i>Yā ʿAẓīm</i>	○ Magnificent One!
<i>Yā Waliyy</i>	○ Protecting Friend!
<i>Yā Ghaniyy</i>	○ Self-Sufficing One!
<i>Yā Ḥamīd</i>	○ Praiseworthy One!

In *Āl ʿImrān* [Sūra 3, “The Family of ʿImrān”] there are four Names:

<i>Yā Qāʾim</i>	○ Self-Subsisting One!
<i>Yā Wahhāb</i>	○ Ever-Giving One!
<i>Yā Sarīʿ</i>	○ Swift One!
<i>Yā Khabīr</i>	○ All-Aware One!

In *Sūrat an-Nisāʾ* [Sūra 4, “Women”] there are six Names:

<i>Yā Raqīb</i>	○ Ever-Watchful One!
<i>Yā Ḥasīb</i>	○ Reckoner!
<i>Yā Shahīd</i>	○ Witness!
<i>Yā Ghafūr</i>	○ Ever-Forgiving One!
<i>Yā Muqīt</i>	○ Sustainer!
<i>Yā Wakīl</i>	○ Trustee!

²¹⁵The Arabic term *ism* (plural: *asmāʾ*) can usually be translated quite satisfactorily by the English word ‘name,’ but its meaning is sometimes closer to ‘denominative expression,’ since it can be applied—as here—to a whole phrase or sentence.

In *al-An‘ām* [Sūra 6, “Cattle”] there are five Names:

<i>Yā Fāṭir</i>	○ Originator!
<i>Yā Qāḥir</i>	○ Irresistible One!
<i>Yā Qādir</i>	○ All-Capable One!
<i>Yā Laṭīf</i>	○ Subtle One!
<i>Yā Khabīr</i>	○ All-Aware One!

In *al-A‘rāf* [Sūra 7, “The Heights”] there are two Names:

<i>Yā Muḥyī</i>	○ Giver of Life!
<i>Yā Mumīt</i>	○ Causer of Death!

In *al-Anfāl* [Sūra 8, “The Spoils of War”] there are two Names:

<i>Yā Ni‘ma’l-Mawlā</i>	○ Patron Most Excellent!
<i>Yā Ni‘ma’n-Naṣīr</i>	○ Helper Most Excellent!

In *Hūd* [Sūra 11, “Hūd”]²¹⁶ there are seven Names:

<i>Yā Ḥafīẓ</i>	○ Preserver!
<i>Yā Raqīb</i>	○ Ever-Watchful One!
<i>Yā Majīd</i>	○ Glorious One!
<i>Yā Qawiyy</i>	○ Strong One!
<i>Yā Muĵīb</i>	○ Responsive One!
<i>Yā Wadūd</i>	○ Ever-Loving One!
<i>Yā Fa‘‘āl</i>	○ Ever-Active One!

In *ar-Ra‘d* [Sūra 13, “The Thunder”] there are two Names:

<i>Yā Kabīr</i>	○ Supremely Great One!
<i>Yā Muta‘āl</i>	○ Most Exalted One!

In *Ibrāhīm* [Sūra 14, “Abraham”] there is one Name:

<i>Yā Mannān</i>	○ Most Beneficent One!
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In *al-Ḥijr* [Sūra 15, “*Al-Ḥijr*”²¹⁷] there is one Name:

<i>Yā Khallāq</i>	○ Creator of all things!
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In *an-Naḥl* [Sūra 16, “The Bee”] there is one Name:

<i>Yā Bā‘ith</i>	○ Resurrector!
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²¹⁶ Hūd, of the tribe of ‘Ād, was one of the Prophets of Arabia (peace be upon them) who are not mentioned in the Hebrew scriptures.

²¹⁷ “*Al-Ḥijr*,” the title of Sūra 15, is generally assumed to be a place-name.

In *Maryam* [Sūra 19, “Mary”] there are two Names:

Yā Ṣādiq O Truthful One!
Yā Wārith O Inheritor!

In *al-Mu’minīn* [Sūra 23, “The Believers”] there is one Name:

Yā Karīm O Ever-Generous One!

In *an-Nūr* [Sūra 24, “Light”] there are three Names:

Yā Haqq O Truth!
Yā Matīn O Firm One!
Yā Nūr O Light!

In *al-Furqān* [Sūra 25, “The Criterion”] there is one Name:

Yā Hādī O Guide!

In *Saba’* [Sūra 34, “Sheba”] there is one Name:

Yā Fattāḥ O Opener!

In *al-Mu’min* [Sūra 40, “The Believer”]²¹⁸ there are four Names:

Yā Ghāfir O Pardoning One!
Yā Qābil O Accepting One!
Yā Shadīd O Stern One!
Yā Dha’ṭ-Ṭawl O Lord of Bounty!

In *adh-Dhāriyāt* [Sūra 51, “The Winnowing Winds”] there are three Names:

Yā Razzāq O Provider!
Yā Dha’l-Quwwa O Lord of Mighty Strength!
Yā Matīn O Firm One!

In *aṭ-Ṭūr* [Sūra 52, “The Mount”] there is one Name:

Yā Mannān O Most Beneficent One!

In *Iqtarabati’s-Sā’a* [Sūra 54, “The Hour has drawn nigh”]²¹⁹ there is one Name:

Yā Muqtadir O Omnipotent One!

²¹⁸ Sūra 40 is sometimes entitled *Ghāfir* [“Pardoning”].

²¹⁹ The customary title of Sūra 54, which is identified here by the opening words of its first verse, is *al-Qamar* [“The Moon”].

In *ar-Rahmān* [Sūra 55, “The All-Merciful”] there are three:

<i>Yā Bāqī</i>	○ Everlasting One!
<i>Yā Dha’l-Jalāl</i>	○ Lord of Majesty!
<i>Yā Dha’l-Ikrām</i>	○ Lord of Glory!

In *al-Ḥadīd* [Sūra 57, “Iron”] there are four Names:

<i>Yā Awwal</i>	○ First!
<i>Yā Ākhir</i>	○ Last!
<i>Yā Ḍāhir</i>	○ Outwardly Manifest!
<i>Yā Bāṭin</i>	○ Inwardly Concealed!

In *al-Ḥashr* [Sūra 59, “The Mustering”]²²⁰ there are ten Names:

<i>Yā Quddūs</i>	○ Most Holy One!
<i>Yā Salām</i>	○ Source of Peace!
<i>Yā Mu’min</i>	○ Guardian of Faith!
<i>Yā Muhaimin</i>	○ Protector!
<i>Yā ‘Azīz</i>	○ Almighty One!
<i>Yā Jabbār</i>	○ All-Compelling One!
<i>Yā Mutakabbir</i>	○ Majestic One!
<i>Yā Khāliq</i>	○ Creator!
<i>Yā Bāri’</i>	○ Maker!
<i>Yā Muṣawwir</i>	○ Shaper!

In *al-Burūj* [Sūra 85, “The Mansions of the Stars”] there are two Names:

<i>Yā Mubdi’</i>	○ Initiator!
<i>Yā Mu’id</i>	○ Restorer!

In *Qul Huwa’llāhu Aḥad* [Sūra 112, “Say: ‘He is Allāh, the One!’”]²²¹ there are two Names:

<i>Yā Aḥad</i>	○ One!
<i>Yā Ṣamad</i>	○ Eternal One!

²²⁰ As the title of Sūra 59, and where it occurs in the second verse that Sūra, *al-Ḥashr* is sometimes interpreted as meaning “Exile” or “Banishment.”

²²¹ Sūra 112, which is identified here by its opening verse [*āya*], is most often entitled *al-Ikhlāṣ* [“Sincerity”] or *at-Tawḥīd* [“The Affirmation of Divine Unity”].

Such is the list provided by Sufyān ibn ‘Uyaina, but ‘Abdu’llāh ibn Aḥmad [ibn Ḥanbal] has mentioned several other Names in addition to these, to wit:

<i>Yā Qāhīr</i>	○ Irresistible One! ²²²
<i>Yā Fāṣil</i>	○ Decisive One!
<i>Yā Fāliq</i>	○ Cleaver of the Daybreak!
<i>Yā Raqīb</i>	○ Ever-Watchful One! ²²³
<i>Yā Mājid</i>	○ Noble One!
<i>Yā Jawād</i>	○ Munificent One!
<i>Yā Aḥkam al-ḥākimīn</i>	○ Most Just of all judges!

In a book entitled *Tafsīr al-Asmā’ wa’ṣ-Ṣifāt* [Commentary on the Divine Names and Attributes] Abū Bakr an-Naqqāsh attributes the following saying to Ja‘far ibn Muḥammad, meaning [Imām Ja‘far] aṣ-Ṣādiq²²⁴ (may Allāh bestow His mercy upon him): “Allāh has no fewer than three hundred and sixty Names.”

It has also been reported, on the authority of another traditional source, that the number of His Names is actually one hundred and fourteen.

All of these larger calculations were presumably arrived at by people who found certain Names repeated many times over in the Qur’ān, and who then counted each occurrence as a separate Name. The correct version is [the total of ninety-nine,] as mentioned in the tradition handed down from Abū Huraira (may Allāh the Exalted be well pleased with him).



²²² The Name *Yā Qāhīr* [O Irresistible One!] does in fact occur in the list attributed to Sufyān ibn ‘Uyaina. (See p. 199 above, where it is mentioned as one of the five in *al-An‘ām* [Sūra 6, “Cattle”].)

²²³ The Name *Yā Raqīb* [O Ever-Watchful One!] actually occurs twice in Sufyān’s list. (See pp. 193 and 194 above, where it is mentioned as one of the six Names in *Sūrat an-Nisā’* [Sūra 4, “Women”] and as one of the seven in *Hūd* [Sūra 11, “Hūd.”])

²²⁴ Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusain ibn ‘Alī ibn Abī Ṭālib, known as “the Veracious” [*aṣ-Ṣādiq*], was the sixth of the twelve descendants of the Prophet (Allāh bless him and give him peace) who, according to the majority of the Shī‘a, are considered the rightful *Imāms*. He was celebrated for his expert knowledge of Tradition, and came to be regarded as a master of the esoteric sciences.

On the doctrine that faith [*īmān*] is matter of verbal utterance, inner experience and practical observance.

We are firmly convinced that faith [*īmān*] is a matter of verbal utterance [*qawl bi'l-lisān*], inner experience [*ma'rifā bi'l-janān*], and practical observance of the religious fundamentals [*'amal bi'l-arkān*]. It increases through obedience [*tā'a*] and decreases through disobedience [*iṣyān*]. It grows strong through knowledge [*'ilm*] and grows weak through ignorance [*jahl*]. It comes about through Divine guidance and assistance [*tawfiq*].

As Allāh (Almighty and Glorious is He) has said:

As for those who believe, it has increased them in faith, and they are joyful. (9:124)²²⁵

Anything that is capable of experiencing increase must also, of course, be capable of undergoing diminution. Allāh (Exalted is He) has said [of the true believers]:

And when His signs are recited to them, it increases them in faith. (8:2)²²⁶

He has also said (Almighty and Glorious is He):

So that those who were given the Book may have certainty, and so that those who believe may increase in faith. (74:31)²²⁷

Ibn 'Abbās, Abū Huraira and Abu'd-Dardā' (may Allāh be well pleased with them) are all reported as saying: "Faith increases and decreases"—not to mention many other statements about it that would require a lengthy exposition—and yet the Ash'ariyya²²⁸ refuse to accept that faith can be subject to increase and diminution.

²²⁵ *fa-amma'lladhīna āmanū fa-zādat-hum īmānan wa hum yastabshirūn.*

²²⁶ *wa idhā tuliyaṭ 'alāihim āyātuhu zādat-hum īmānan.*

²²⁷ *li-yastaiqīna'lladhīna ūtu'l-kitāba wa yazdāda'lladhīna āmanū īmānan.*

²²⁸ See note ¹⁷³ on p. 178 above.

As a word in the classical Arabic language, *īmān* [to have faith (in something); to believe (in something)] means *taṣḍīq al-qalb* [conscious acceptance (of something) as true], implying knowledge [*ilm*] of that which is accepted as true [*muṣaddaq bih*].

In terms of the sacred law [*sharʿ*], it means *at-taṣḍīq* [total acceptance and active confirmation of the truth (of the religion)]. That is to say, it means the acknowledgment of Allāh and His attributes [*ṣifāt*], together with the performance of all the prescribed acts of worshipful obedience [*tāʿāt*], both those that are obligatory duties [*wājibāt*] and those that are supererogatory [*nawāfil*], as well as the careful avoidance of sinful errors and acts of disobedience.

It can properly be said that faith [*īmān*] is [the observance of the duties of] the religion [*dīn*], [the practice of] the sacred law [*sharʿa*], and [adherence to] the [Islamic] community [*milla*]. This statement is appropriate because the religion [*dīn*] is what is owed [to Allāh] as a debt [*mā yudānu bih*], to be repaid through the performance of all the prescribed acts of obedience [*tāʿāt*], together with the careful avoidance of all those things that are forbidden [*mahẓūrāt*] and unlawful [*muḥarramāt*]. Such is the character of faith [*īmān*].

As for Islamic commitment [*islām*], it is part of the totality of faith [*īmān*]. Every act of faith is an Islamic commitment [*kullu īmānīn islāmūn*], but it is not the case that every Islamic commitment is an act of faith [*laisa kullu islāmīn īmānan*], because what the word *islām* actually signifies is submission [*istislām*] and obedience [*inqiyād*]. Every true believer [*muʾmin*] is submissive [*mustaslim*] and obedient [*munqād*] to Allāh (Exalted is He), but it is not the case that everyone who has made the Islamic commitment is a true believer in Allāh [*laisa kullu muslimīn muʾminan biʾllāh*],²²⁹ because a person may become a Muslim [*yuslimu*] from fear of the sword!

īmān [*faith*] is a term that encompasses many elements of meaning [*musammayāt*], including both actions [*afʿāl*] and verbal utterances [*aqwāl*]. It therefore applies generally to all forms of worshipful obedience [*tāʿāt*], whereas Islām [the Islamic commitment] is an expression that applies only to the two declarations of belief [*shahādatān*],²³⁰ provided that these are made with a clear conscience [*maʿa ṭumaʾ nīnatiʾl-qalb*], or to the five fundamentals of religious worship [*al-ʿibādāt al-khams*].²³¹

²²⁹ In other words: “It is not the case that every Muslim is a true believer in Allāh.”

Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) has stated quite bluntly that faith [*īmān*] is not the same thing as Islām. In support of this assertion, he referred to the tradition [*ḥadīth*] handed down from Ibn ‘Umar (may Allāh be well pleased with him and with his father), who is reported as having said:

“[My father] ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) told me the following story, which I relate in his own words:

“One day, while I was in the presence of Allāh’s Messenger (Allāh bless him and give him peace), we were suddenly joined by a man whose clothes were extremely white, and whose hair was extremely black. There was nothing about him to suggest that he had just arrived from a journey, yet none of us recognized him at all. Anyway, he came and sat directly in front of Allāh’s Messenger (Allāh bless him and give him peace), resting his knees against his knees, and placing the palms of his hands on his thighs. Then he said: “O Muḥammad, tell me all about Islām!” and to this Allāh’s Messenger replied (Allāh bless him and give him peace):

[Islām means] that you must bear witness that there is no god but Allāh, and that Muḥammad is the Messenger of Allāh; that you must perform the ritual prayer [*tuqīma’-ṣ-ṣalāt*]; that you must pay the alms-due [*tu’ṭiya’-z-zakāt*]; that you must fast during Ramaḍān [*taṣūma Ramaḍān*]; and that you must undertake the pilgrimage to the House [*tahujja’-l-bait*], if you can find a way of getting there.

“The man then said: “You have spoken the truth!”

“‘Umar (may Allāh be well pleased with him) continued:

“We were astonished at the way the man asked him the question and immediately acknowledged the truth of his reply. Then he went on to say: “Now tell me all about faith [*īmān*].” To this Allāh’s Messenger replied (Allāh bless him and give him peace):

The meaning of faith [*īmān*] is that you must believe in Allāh [*an tu’mina bi’llāhi*], and in His Angels [*wa malā’ikatihī*], and in His Books [*wa kutubihī*], and in His Messengers [*wa rusulihī*], and in the Last Day [*wa’-l-yawmi’-l-ākhirī*], and in Destiny [*wa’-l-qadari*—both the good part of it and the bad part of it.

²³⁰ The two declarations of belief are (1) *ashhadu an lā ilāha illa’llāh* [I bear witness that there is no god but Allāh] and (2) *ashhadu anna Muḥammadan rasūlu’llāh* [I bear witness that Muḥammad is the Messenger of Allāh].

²³¹ Often called the ‘Five Pillars,’ these are (1) the twofold declaration of belief [*shahādātān*], (2) the ritual prayer [*ṣalāt*], (3) the alms-due [*zakāt*], (4) the fast [*ṣawm*] during the month of Ramaḍān, and (5) the pilgrimage [*hajj*].

“Once again the man said: “You have spoken the truth!” Then he said: “Now tell me all about active goodness [*iḥsān*].” To this Allāh’s Messenger replied (Allāh bless him and give him peace):

[Active goodness means] that you must worship Allāh as if you could see Him, for, even if you do not see Him, he does see you.

““Now tell me about the [Final] Hour [*as-Sā‘a*],” said the man, so Allāh’s Messenger replied (Allāh bless him and give him peace): “On this subject, the person questioned is no more knowledgeable than the one who is asking the question!”

““Then tell me about the portents of it,” said the man, so Allāh’s Messenger replied (Allāh bless him and give him peace):

[The portents are] that the maidservant [*ama*] will quarrel fiercely with her mistress [*rabba*], and that you will see the folk who have nothing to put on their feet, the folk who have no clothes to wear, the folk who are needy, the folk who look after the sheep and the goats, all adopting an attitude of overbearing arrogance.

“Umar (may Allāh be well pleased with him) continued: ‘I tarried there for a little while, then Allāh’s Messenger (Allāh bless him and give him peace) said to me: “Do you know who was asking all those questions?” I said: “Allāh and His Messenger know better than I.” Then he told me (Allāh bless him and give him peace): “Well, it was Gabriel. He came here to instruct you all in your religion [*dīn*].””²³²

Notice how Gabriel (peace be upon him) drew a distinction between Islām and faith [*īmān*] by asking two separate questions, so that the Prophet (Allāh bless him and give him peace) responded with two different answers.

Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) also cited the tradition [*ḥadīth*] about the occasion when the Arab tribesman said: “O Messenger of Allāh, you gave something to so-and-so, but you would not give anything to me!” The Prophet (Allāh bless him and give him peace) responded by saying: “That other person is a believer [*mu`min*].” Then the tribesman protested: “But I am a believer [*mu`min*] too!” So the Prophet (Allāh bless him and give him peace) said to him: “Or are you just a Muslim?”

²³² **Author’s note:** Another version reads: “That was Gabriel. He came here to instruct you all in your religion. He has never appeared to me in any form in which I could not recognize him at once, except in the form he assumed on this visit.”

The Imām (may Allāh bestow His mercy upon him) also cited the words of Allāh (Exalted is He):

The Arabs of the desert say: “We believe [*āmannā*].” Say [to them, O Muḥammad]: “You do not believe [*lam tu’minū*], but rather say: ‘We surrender [*aslamnā*],’ for the faith [*īmān*] has not yet entered into your hearts.” (49:14)²³³



²³³ The Arabic word *īmān* is the noun corresponding to the verb *āmana* (from which the forms *āmannā* and *tu’minū* are derived), and the word *islām* is the noun corresponding to the verb *aslama* (from which the form *aslamnā* is derived). In order to emphasize the connections, the translation of this Qur’ānic verse could therefore be paraphrased to read:

The Arabs of the desert say: “We have acquired faith.” Say [to them, O Muḥammad]: “You have not acquired faith; you should rather say: ‘We have made the commitment to Islām,’ since faith has not yet entered into your hearts.”

On what is required before the increase of faith [*ẓiyādatu'l-īmān*] can come about.

You must also be fully aware that the increase of faith [*ẓiyādatu'l-īmān*] can only come about as a result of earnest dedication to the performance of the [Divine] commandments [*awāmir*] and the observance of the [Divine] prohibitions [*nawāhī*], with an attitude of submission [*taslīm*] in respect of destiny [*qadar*], the abandonment of all protest against Allāh (Almighty and Glorious is He) in respect of His way of working [*fi'l*] on His entire creation, the forsaking of all doubt in respect of His promise [*wa'd*] concerning the allotted portions [*aqsām*] of worldly goods and sustenance, the forsaking of all hesitation in respect of confidence [*thiqa*] and absolute trust [*tawakkul*] in Him, the giving up of all reliance on one's own power and strength [*al-ḥawl wa'l-quwwa*], the patient endurance of misfortune [*aṣ-ṣabr 'ala'l-balā'*] and gratitude for good fortune [*ash-shukr 'ala'n-na'mā'*], the recognition that the Lord of Truth is far beyond comparison with any of His creatures [*tanẓīh al-Ḥaqq*], and the abandonment of finding fault [*tuhma*] with Him under all circumstances whatsoever.

As for whether [the increase of faith can come about] merely through performing the ritual prayer [*ṣalāt*] and fasting [*ṣiyām*], no, [that alone is not enough].



On the question: “Is faith [*īmān*] a product of creation, or is it uncreated?”

On the subject of faith [*īmān*], somebody once asked Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him): “Is it a product of creation [*makhlūq*], or is it uncreated?”

To this he replied: “If anyone maintains that faith [*īmān*] is a product of creation, that person is guilty of unbelief [*kafara*], because this implies an attitude of ambiguity and prevarication in relation to the Qur’ān itself. As for someone who maintains that it is uncreated, he is guilty of heretical innovation [*ibtada’ā*], because this implies the deluded notion that actions like that of removing a nuisance from the road, or those involved in the performance of the basic religious duties [*arkān*], are not products of creation.”

Thus the Imām has expressed his disapproval of both parties.

It is mentioned in the tradition [*ḥadīth*] that the Prophet (Allāh bless him and give him peace) once said:

Faith [*īmān*] consists of seventy-odd virtues, the most meritorious of which is the affirmation: “There is no god but Allāh [*lā ilāha illa’llāh*],” and the least important of which is the act of removing a nuisance from the road.

When the Imām laid the charge of unbelief against the one professing the doctrine of the created nature [*khalq*] of the Qur’ān, while he accused the other of heretical innovation [*badda’ā l-ākhar*], he did so for the simple reason that his own doctrine [*madhhab*] (may Allāh bestow His mercy upon him) is based on the following premise: If the Qur’ān says nothing about a particular subject, and if nothing about it has been handed down on the authority of the Prophet (Allāh bless him and give him peace) in the Sunna, then, since the whole generation of the Companions (may Allāh be well pleased with them) has passed away, without even one of them having transmitted any statement [relevant to the issue], to make dogmatic pronouncements concerning that particular subject is to be guilty of heresy [*bid’ā*] and innovation [*ḥadath*].

**On the impermissibility of making the statement:
 “I am a believer, as a matter of fact
 [*ana mu`min—ḥaqqan*].”**

It is not permissible for the believer to say: “I am a believer, as a matter of fact [*ana mu`min—ḥaqqan*].” Instead, what he ought to say is: “I am a believer, if Allāh so wills [*in shā`a’llāh*].”

This is contrary to the doctrine of the Mu‘tazila,²³⁴ who maintain that it is quite permissible for the believer to say: “I am a believer, as a matter of fact [*ana mu`min—ḥaqqan*].” Our own statement on the subject is based on the traditional report according to which ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) once said: “If someone claims that he is a believer [*mu`min*], he is actually an unbeliever [*kāfir*].”

It is also reported, on the authority of al-Ḥasan (may Allāh be well pleased with him), that a man once said, in the presence of ‘Abdu’llāh ibn Mas‘ūd (may Allāh be well pleased with him): “I am a believer [*innī mu`min*].” When somebody told Ibn Mas‘ūd: “This person claims that he is a believer,” he said: “In that case, ask him whether he is in the Garden [of Paradise] or in the Fire [of Hell].” They put this question to the man, and he replied: “Allāh knows best! [*Allāhu A‘lam*].” ‘Abdu’llāh then said to him: “Then are you not just as likely to be assigned to the latter, as you are to be assigned to the former?”²³⁵

Besides, the only person who is a believer “as a matter of fact [*ḥaqqan*]” is he who is a believer in the sight of Allāh (Exalted is He), and he is the one who will be included among the inhabitants of the Garden [of Paradise]. But he will not experience this until after he has died in faith [*ba‘da wafātihi fi’l-īmān*], and when this has been decreed for him as his

²³⁴ See note ¹⁷⁴ on p. 178 above.

²³⁵ In other words: “Since you do not know what your ultimate destination will be, should you not qualify your claim to be a believer, by adding: ‘if Allāh so wills [*in shā`a’llāh*]?’”

ultimate destination. No one can know in advance what his ultimate destination will be, so he must always be fearful [*khā'if*], hopeful [*rājī*], ready to make amends [*muṣliḥ*], cautious [*ḥadhir*] and vigilant [*murtaqib*], in order to ensure that death, when it comes to him, will find him engaged in some good deed. People die in the condition in which they have spent their lives, and they will be gathered at the Resurrection in the state in which they died. As we know from the tradition [*ḥadīth*] that has been handed down to us, the Prophet (Allāh bless him and give him peace) once said:

As you live your lives, so shall you die; and as you die, so shall you be resurrected.²³⁶



²³⁶ *ka-mā ta'ishūna tamūtūn—wa ka-mā tamūtūna tub'athūn.*

On the doctrine that the actions of human beings are created by Allāh and acquired by His servants.

We are firmly convinced that the actions of human beings [*af'āl al-'ibād*] are the creation [*khalq*] of Allāh, and subject to acquisition [*kasb*] on their part.²³⁷

This is true of all such actions, regardless of whether they are good or bad, beautiful or ugly. It applies equally to an act of worshipful obedience and to an act of sinful disobedience, not in the sense that He commands the perpetration of an act of sinful disobedience, but in the sense that He has foreordained it [*qaḍā bihā*] and predestined it [*qaddarahā*], and has caused it to be in accordance with His purpose [*bi-ḥasabi qaṣḍih*].

We are also firmly convinced that He has allotted [*qasama*] and predetermined [*qaddara*] the portions of worldly goods available as means of sustenance. There is no one, therefore, who can interfere with their distribution, and no one who can prevent them [from reaching those of His servants for whom they are intended]. There is no way of reducing what is excessive in them, nor of increasing what is deficient in them. There can be no question of turning what is smooth and easy in them into something rough and difficult, nor of turning what is rough and difficult in them into something smooth and easy.

The livelihood [*rizq*] allotted for tomorrow may not be consumed today, and the portion belonging to Zaid may not be transferred to the ownership of 'Amr.²³⁸

Moreover, we are firmly convinced that Allāh (Exalted is He) makes unlawful food [*ḥarām*] available, just as He provides food that is lawful

²³⁷ In other words, human beings have been endowed by their Creator with a faculty by which they acquire responsibility for their actions (although these actions are originally created by Him), and so become entitled to reward or deserving of punishment.

²³⁸ In Arabic legal contexts, Zaid and 'Amr, both common names of men, are often used to designate two persons, such as the plaintiff and the defendant, when their actual names are unknown. (Cf. the John Doe and Richard Roe of American usage.)

[*ḥalāl*], but only in the sense that He allows it to serve as a form of nourishment for the body and sustenance for the physical constitution, not in the sense that He has actually permitted [*abāḥa*] the consumption of unlawful food.

We are likewise firmly convinced that the murderer does not cut short the span of life that has been predestined [*muqaddar*] for his victim. In actual fact, the latter dies because he has reached his appointed term [*ajal*]. The same is true in the case of a person who is drowned, in that of someone who is crushed by a collapsing wall, in that of someone who is thrown down from a lofty height, and in that of someone who is eaten by a beast of prey.

The same principle applies to the rightly guided conduct [*hidāya*] of the Muslims and the believers [*mu'minīn*], and to the misguided behavior [*ḍalāla*] of those who disbelieve [*kāfirīn*] in Him (Almighty and Glorious is He). All of this is His doing and His work. He has no partner in His dominion [*lā sharīka lahu fī mulkihi*], and all that we can validly ascribe to His servants is a faculty of acquisition [*kasb*], which comes into play at the point where the [Divine] commandment [*amr*], prohibition [*nahy*], and message [*khiṭāb*] are addressed to them. From then on, the entitlement to reward or punishment depends on them, as He has promised and guaranteed. Allāh (Almighty and Glorious is He) has said:

[No soul knows what comfort is laid up for them secretly] as a reward for what they used to do. (32:17)

[Peace be unto you] because you persevered. (13:24)

“What has brought you to this blazing inferno?” They will answer: “We were not of those who prayed, nor did we feed the destitute.” (74:42–44)

This is the Fire which you were in the habit of denying! (52:14)

That is for what your two hands have sent on ahead. (22:10)

From these Qur'ānic verses [*āyāt*], as well as others that could be cited, it is clear that Allāh (Glory be to Him) has made the recompense dependent on their actions, thereby establishing that they do have a faculty of acquisition [*kasb*]. This is contrary to the doctrine of the Jahmiyya,²³⁹ who maintain that human beings possess no such faculty of acquisition, and that they are like a door that is pushed open and shut, or a tree that is moved and shaken [by the wind]. These [Jahmiyya] are

²³⁹ See note ¹⁸⁵ on p. 183 above.

the people who repudiate the Truth [*Ḥaqq*], the people who reject the Book [of Allāh (Almighty and Glorious is He)] and the Sunna [of His Messenger (Allāh bless him and give him peace)].

The evidence clearly proves that the actions of human beings are originally created by Allāh (Almighty and Glorious is He), and that they come to belong to His servants through a process of acquisition [*kasb*], contrary to the doctrine of the Qadariyya,²⁴⁰ who maintain that only human creativity is involved in all of this, to the exclusion of Allāh (Almighty and Glorious is He). May they be doomed to perdition [*tabban lahum*], for they are the Magians²⁴¹ [*Majūs*] of this Community [*umma*]. They have assigned partners [*shurakā'*] to Allāh. They have charged Him with impotence [*ajz*], alleging that things can go their own way inside His dominion, without being subject to His power [*qudra*] and His will [*irāda*]. Exalted is Allāh, far above and beyond such allegations! To quote His own words (Almighty and Glorious is He):

[Do you worship what you sculpt] when Allāh has created you and what you make [*mā ta'malūn*]? (37:95,96)

[No soul knows what comfort is laid up for them secretly] as a reward for what they used to do [*bi-mā kānū ya'malūn*]. (32:17)

So, just as the reward alights upon their actions from above, the power of creation also alights upon their actions from above. It is not permissible to maintain that what is meant here [in the first of these two Qur'ānic quotations] is that human beings actually make the stones from which the idols [*aṣṇām*] are sculpted, because the stones are material substances [*ajsām*], and human beings do not make them. The actions [*a'māl*] to which the stones are subjected are the only 'making' done by human beings. The creation must therefore be understood to mean [Allāh's creation of] their actions, in the sense of their intermittent movements [*ḥarakāt wa sakanāt*].²⁴²

²⁴⁰ Not to be confused with Qādiriyya, the Ṣūfī movement tracing its origins to the inspiration of Shaikh 'Abd al-Qādir al-Jilānī (may Allāh be well pleased with him)! The Qadariyya were so called because of their refusal to accept the doctrine of absolute Divine predestination [*qadar*], and their belief in the power [*qudra*] of human beings to create their own actions. They played a significant rôle in the early period of Islamic theological debate, prior to the emergence of the Mu'tazila (see note ¹⁷⁴ on p. 178 above.)

²⁴¹ Otherwise known as the Zoroastrians.

²⁴² Literally, 'movements and stillnesses.' The Arabic expression is used rather idiomatically, and is often best translated as 'various activities' or simply 'doings.'

Allāh (Exalted is He) has said:

[Had your Lord so willed, He would have made mankind one nation] but they continue in their differences [*mukhtalifīna*], except for those on whom your Lord has mercy; and to that end He did create them. (11:118,119)

In other words, He created them to have differences.

He has also said (Exalted is He):

Or have they assigned to Allāh partners who created as He created, so that creation is all alike to them? Say: “Allāh is the Creator of all things, and He is the One, the All-Compelling.” (13:16)²⁴³

Is there any creator, apart from Allāh, who provides for you from the heaven and earth? (35:3)

And then He has said (Exalted is He), on the subject of those who attribute partners to Him [*mushrikūn*]:

If a good thing happens to them, they say: “This is from Allāh,” but if an evil thing befalls them, they say: “This is of your doing.” Say: “Everything is from Allāh.” How is it with these people? They scarcely understand any tidings.

According to the tradition [*ḥadīth*] of Ḥudhaifa (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

Allāh (Exalted is He) has created every craftsman and his craftsmanship. He has even created the butcher and the camel for him to slaughter!²⁴⁴

We also know, from a report transmitted on the authority of Ibn ‘Abbās (may Allāh be well pleased with him and with his father), that the Prophet (Allāh bless him and give him peace) once said:

Allāh has said: “I have created both good and evil, so blissful is the lot of anyone whom I have destined to be the instrument of good, and alas for anyone whom I have destined to be the instrument of evil!”²⁴⁵

Somebody once asked Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) about those actions of human beings through which they may either earn approval from Allāh, or merit His displeasure: “Is this something that originates from Allāh, or something that originates from His servants?” He responded to this by saying: “They belong to Allāh in terms of creation [*khalqan*], and they arise from His servants in terms of action [*‘amalan*].”

²⁴³ *am ja’ alū li’ llāhi shurakā’ a khalaqū ka-khalqīhi fa-tashābaha’ l-khalqu ‘alaihim—qulī’ llāhu Khāliq kulli shai’ in wa Huwa’ l-Wāḥidu’ l-Qahhār.*

²⁴⁴ *inna’ llāha ta’ ālā khalaqa kulla šāni’ in wa šan’ atah—ḥattā khalaqa’ l-jazzāra wa jazūrah.*

²⁴⁵ *inna’ llāha qāl: Ana khalaqtu’ l-khaira wa’ sh-sharr—fa-tūbā li-man qaddartu’ alā yadaihi’ l-khair—wa wailun li-man qaddartu’ alā yadaihi’ sh-sharr.*

On the doctrine that a believer may not be charged with unbelief because he has committed many sins.

We are also firmly convinced that the believer [*mu'min*], even if he has committed many sins, both major [*kabā'ir*] and minor [*ṣaghā'ir*],²⁴⁶ may not be charged with unbelief [*kufr*] on that account. Even if he departs from this world without repentance, [we still may not call him an unbeliever,] as long as he dies in a state of loyalty to the affirmation of Divine Unity [*tawhīd*]. His case must be referred to the judgment of Allāh (Almighty and Glorious is He). If He wills, He may pardon him and cause him to enter the Garden [of Paradise], and if He wills, He may punish him and cause him to enter the Fire [of Hell].

It is not for us, therefore, to intrude between Allāh (Exalted is He) and His creature, since Allāh has not informed us of the ultimate destination of that creature.

²⁴⁶ Minor sins [*ṣaghā'ir*; plural of *ṣaghīra*] are those relatively trivial offences, readily pardonable as long as they are not committed persistently, that are inherent in the imperfection of human nature.

As for the major sins [*kabā'ir*; plural of *kabīra*], there is some disagreement among the Islamic theologians as to their exact number, but the following list of seventeen is widely accepted:

1. Unbelief or religious infidelity [*kufr*].
2. The constant commission of minor sins.
3. Despairing of the mercy of Allāh.
4. Considering oneself safe from the wrath of Allāh.
5. Bearing false witness [*shahādat az-zūr*].
6. Falsely accusing a Muslim of unlawful sexual intercourse [*qadhf*].
7. Taking a false oath [*hinth*].
8. The practice of magic or sorcery [*sihr*].
9. Drinking wine [*khamr*].
10. Misappropriation of the property of orphans.
11. Taking unjustified profit [*ribā*].
12. Unlawful sexual intercourse [*zinā*].
13. Unnatural crime.
14. Theft.
15. Murder.
16. Desertion from the field of battle in the face of an army of unbelievers.
17. Disobedience toward parents.

On the doctrine that, provided he retains his faith [īmān], one whom Allāh condemns to the Fire because of a major sin will not stay there forever.

We are firmly convinced that if Allāh causes someone to enter the Fire [of Hell] because he has committed a major sin [*kaḥīra*], provided that person has retained his faith [īmān], he will not be condemned to stay in it forever.

Allāh will eventually release him from it, because the Fire, in his case, is comparable to a prison in this world. He must serve the term of confinement appropriate to the seriousness of his major sin and offense, but then he will be released by the mercy [*rahma*] of Allāh (Exalted is He) and he will not have to stay there forever. The Fire will not scorch his face, nor will the limbs of those who prostrate themselves in worship be burned by it, because this has been forbidden to the Fire.

His expectation of mercy from Allāh (Almighty and Glorious is He) will not cease under any circumstance, no matter how long he remains in the Fire, until He eventually releases him from it. Then he will enter the Garden [of Paradise], and he will be awarded the spiritual degrees corresponding to the extent of his worshipful obedience [*tāʿa*] during the time he spent in this world.

This is contrary to the doctrine of the Qadariyya, who maintain that acts of worshipful obedience are rendered null and void by major sin, so that there can be no reward for them. The same erroneous doctrine is maintained by the Khawārij.²⁴⁷ May they be doomed to perdition!



²⁴⁷ The Khawārij are noted for their extreme moral strictness, stemming from their absolute rejection of the doctrine of justification by faith without works. They refuse the title of believer [*muʾmin*] to anyone who has committed a major sin [*kaḥīra*], and treat him as an apostate [*murtadd*]. Some of them go so far as to declare such a person completely beyond redemption, and insist that he should be put to death for his apostasy, along with his wives and children.

On the importance of believing in destiny [*qadar*], whether it be good or bad.

To qualify as a believer, a person must believe in both the good side of destiny [*qadar*] and its bad side, in both the sweetness of fate [*qaḍā'*] and its bitterness.

He must believe that whatever has fallen to his lot, it could not have passed him by, regardless of any precaution he might have taken, and that whatever material goods [*asbāb*] have passed him by, they could not have come his way, regardless of any effort he might have made to obtain them.

He must believe that everything that has ever happened in former eras and ages, and whatever will happen in the future, until the Day of Resurrection [*yawm al-ba'th wa'n-nushūr*], is in accordance with the decree [*qaḍā'*] of Allāh and His foreordained destiny [*qadar maqḍūr*].

He must believe that there no escape for any creature from that foreordained destiny, which has been engraved on the Inscribed Tablet [*al-lawḥ al-maṣṭūr*].

He must believe that even if his fellow creatures were to make great efforts to provide a man with benefits not decreed for him by Allāh (Exalted is He), they could not succeed in their endeavor, and that however hard they might try to make him suffer injuries not decreed for him by Allāh (Exalted is He), they would not be able to achieve their aim.

A report to this effect has come down to us in the tradition [*khbar*] of Ibn 'Abbās (may Allāh be well pleased with him and with his father), and Allāh Himself (Exalted is He) has said:

If Allāh afflicts you with some injury, there is no one who can remove it but He; and if He desires any good for you, there is no one who can drive away His bounty. He causes it to fall upon whomsoever He will among His servants. (10:107)

According to a report transmitted on the authority of Zaid ibn Wahb, it was 'Abdu'llāh ibn Mas'ūd (may Allāh be well pleased with him) who

said: “Allāh’s Messenger (Allāh bless him and give him peace) once told me—and he tells nothing but the truth [*huwa’ṣ-ṣādiq al-maṣdūq*]:

‘When one of you is created, he is held together in his mother’s womb for forty days²⁴⁸ in the form of a sperm [*nutfā*]. Then he becomes a clot of blood [*‘alaqa*] by the same process. He then becomes an embryo [*mudgha*] by the same process.

Then Allāh sends an angel with four words, stating his character [*khulq*], his livelihood [*rizq*], his work [*‘amal*], and whether he is unfortunate or fortunate. It may happen that a man will do the work of the people of the Fire [of Hell], until the distance that separates him from it is no greater than a span, but then the prerecorded script [*kitāb*] will overtake him, so he will do the work of the people of the Garden [of Paradise], and thus he will enter therein.

It may also happen that a man will do the work of the people of the Garden [of Paradise], until the distance that separates him from it is no greater than a span, but then the prerecorded script [*kitāb*] will overtake him, so he will do the work of the people of the Fire [of Hell], and thus he will enter therein.”

According to a report transmitted on the authority of ‘Ā’isha (may Allāh be well pleased with her), Allāh’s Messenger (Allāh bless him and give him peace) once said:

It may happen that a man will do the work of the people of the Garden [of Paradise], and yet it is prerecorded in the script [of destiny] that he is one of the people of the Fire [of Hell]. If this be the case, he will undergo a transformation when the time of his death is at hand. He will start doing the work of the people of the Fire, and thus he will enter the Fire.

It may also happen that a man will do the work of the people of the Fire [of Hell], and yet it is prerecorded in the script [of destiny] that he is one of the people of the Garden [of Paradise]. If this be the case, he will change before his death. He will start doing the work of the people of the Garden, and thus he will enter the Garden.

We learn from a report transmitted on the authority of ‘Abd ar-Raḥmān as-Sulamī, that ‘Alī ibn Abī Ṭālib (may Allāh be well pleased with him) once said: “On a certain occasion, we were in the presence of Allāh’s Messenger (Allāh bless him and give him peace) while he was scratching marks on the ground. Then he suddenly raised his head and spoke to us, saying: ‘There is no one at all of whom it is not foreordained, either that his ultimate situation is in the Fire [of Hell], or that his ultimate situation is in the Garden [of Paradise].’ All who were present then asked: ‘Does that mean there is nothing we can do but trust?’

²⁴⁸ *Author’s note:* In one version of this tradition, the wording is “for forty nights.”

“He replied (Allāh bless him and give him peace):

‘You must work, since everyone receives help [from Allāh] in order to accomplish the purpose for which he was created [*fa-kullun muyassarun limā khuliqa lah*].’”

It has been reported that Sālim ibn ‘Abdi’llāh was told by his father (may Allāh be well pleased with him) that ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) once said: “O Messenger of Allāh, how do you view the work in which we are engaged? Is it something that has already been settled [by Divine preordination], or is it something in which there is scope for innovation and originality?”²⁴⁹

Allāh’s Messenger (Allāh bless him and give him peace) replied: “It has already been settled.” ‘Umar (may Allāh be well pleased with him) then asked: “Does that mean there is nothing we can do but trust?” To this he replied (blessing and peace be upon him):

You must work, O Ibn al-Khaṭṭāb, since everyone receives help [from Allāh] in order to accomplish the purpose for which he was created. If a person is one of the people of good fortune [*ahl as-sa‘āda*], he must therefore work for the sake of prosperity, and if a person is one of the people of misfortune [*ahl ash-shaqāwa*], he must work on account of adversity.



²⁴⁹ *a-shai’ un qad furigha minh—aw shai’ un muṭtada’ un aw muṭtada’.*

On the belief that the Prophet (Allāh bless him and give him peace) saw his Lord (Almighty and Glorious is He) with his ordinary eyes on the night of his Heavenly Journey [*lailat al-Isrā'*].

We believe that the Prophet (Allāh bless him and give him peace) saw his Lord (Almighty and Glorious is He) with his ordinary eyes²⁵⁰ on the night of his Heavenly Journey [*lailat al-Isrā'*], not with his heart [*fu'ād*],²⁵¹ and not in a dream.

Traditional authority for this belief is to be found in the report of Jābir ibn 'Abdi'llāh (may Allāh be well pleased with him), according to whose account Allāh's Messenger (Allāh bless him and give him peace) once said, in explanation of His words (Exalted is He): "And indeed, he saw Him yet another time [*wa la-qad ra'āhu nazlatan ukhrā'*]" (53:13):

I saw my Lord (Glorified be His Name) at close quarters [*mushāfahatan*]; there can be no doubt about it.

He also said, in explanation of His words (Exalted is He): "By the Lote-Tree of the farthest boundary [*'inda Sidrati'l-muntahā'*]" (53:15):

I saw Him by the Lote-Tree of the farthest boundary, so that the light of His countenance was clearly visible to me.

Ibn 'Abbās (may Allāh be well pleased with him and with his father) once said, in explanation of His words (Exalted is He):

And We granted the vision [*ru'yā'*] that We showed you only as a temptation for mankind. (17:60)

"This refers to a direct eye-vision [*ru'yā' 'ain*], which the Prophet (Allāh bless him and give him peace) was shown on the night when he was taken on his Heavenly Journey [*isrā'*]."

²⁵⁰ Literally, 'with the eyes of his head' [*bi-'ainai ra'sih*].

²⁵¹ An allusion to Qur'ān 53:11: "The heart [*fu'ād*] in no way falsified what he saw." As 'A. Yūsuf 'Alī points out, in footnote 5091 to his translation of the Qur'ān: "'Heart' in Arabic includes the faculty of intelligence as well as the faculty of feeling."

Ibn ‘Abbās (may Allāh be well pleased with him and with his father) also said: “The intimate friendship [of his Lord] is the special gift of Abraham [*al-khulla li-Ibrāhīm*] (peace be upon him), conversation [with his Lord] is the special gift of Moses [*al-kalām li-Mūsā*] (peace be upon him), and the direct vision [of his Lord] is the special gift of Muḥammad [*ar-ru’yā li-Muḥammad*] (Allāh bless him and give him peace).”

According to yet another saying attributed to Ibn ‘Abbās (may Allāh be well pleased with him and with his father): “Muḥammad (Allāh bless him and give him peace) saw his Lord with his own eyes on two occasions.”

This is not cancelled out by the contradictory report handed down on the authority of ‘Ā’isha (may Allāh be well pleased with her), because the latter is a negative statement [*naḥy*], whereas this statement [by Ibn ‘Abbās] is a positive affirmation [*ithbāt*] and, as such, it must take precedence when found in conjunction [with its negative counterpart], especially since the Prophet (Allāh bless him and give him peace) has himself attested to the reality of his vision.

Abū Bakr ibn Sulaimān has said: “Muḥammad (Allāh bless him and give him peace) saw his Lord eleven times. Nine of these eleven visions are recorded in the Sunna [traditional accounts of the life of the Prophet (Allāh bless him and give him peace)] as having occurred on the night of the Heavenly Ascension [*lailat al-Mi’rāj*], when he was going to and fro between Moses (peace be upon him) and his Lord (Almighty and Glorious is He), beseeching Him to lighten the burden of ritual prayer [*ṣalāt*] imposed upon his Community [*Umma*], until that burden was reduced by forty-five prayers, in nine stages. The other two occasions are mentioned in the Book [the Qur’ān].”



On the belief that the deceased must undergo interrogation in the tomb by the pair of angels known as Munkar and Nakīr.

We believe that the pair of angels known as Munkar and Nakīr are sent down to visit every deceased person, with the exception of the Prophets [*nabiyyūn*]. They interrogate the deceased person and put him through an examination on the subject of his religious convictions [*adyān*].

When they come to visit the grave or tomb for this purpose, the spirit [*rūh*] is dispatched to reenter the corpse of the person concerned, who then sits up. Thus, while he is being interrogated, his spirit is also interrogated without suffering any pain.

We also believe that the deceased person can recognize those who come to his graveside to pay him a visit. According to well-established tradition, the most appropriate time for making such a visit is on a Friday, after the glimmer of early dawn and before the actual rising of the sun.

It is necessary to believe in the torment of the tomb [*‘adhāb al-qabr*] and the severe affliction [*ḍughṭa*] to be experienced therein by people who commit sinful acts of disobedience [*ma‘āṣī*], and by those who are guilty of unbelief [*kufr*], and it is equally necessary to believe in the blissful comfort [*na‘īm*] to be experienced in it by people who have devoted their lives to worshipful obedience [*aṭ-ṭā‘a*] and faith [*īmān*].

This is contrary to the doctrine of the Mu‘tazila, since they refuse to accept any of this, just as they deny the reality of the interrogation by Munkar and Nakīr. As evidence to prove the correctness of the orthodox teaching on this subject, those who follow in the footsteps of the Prophet (Allāh bless him and give him peace) [*ahl as-Sunna*] can cite the words of Allāh Himself (Exalted is He):

Allāh confirms those who believe, with the Word that stands firm, in the life of this world and in the hereafter. (14:27)

As explained in the traditional commentary [*tafsīr*], “in the life of this world” [in this particular verse of the Qur’ān] means “at the moment when the spirit [*rūh*] leaves the body,” while “in the hereafter” means “at the time of the interrogation by Munkar and Nakīr.”

They can also cite the report handed down from Abū Huraira (may Allāh be well pleased with him), according to whom Allāh’s Messenger (Allāh bless him and give him peace) once said:

When one of you, or any human being for that matter, has been buried in the grave, two black-and-blue angels will come to visit him. One of the pair is called an-Nakīr, while the other is known as al-Munkar. They will ask him: “What do you have to say about this man?” (Meaning Muḥammad, the Messenger of Allāh.) Then he will say whatever he has to say.

If he is a believer, his answer to their question will of course be: “[Muḥammad is] the servant of Allāh and His Messenger [*‘abdu’ llāhi wa Rasūluhu*]. I bear witness that there is no god but Allāh [*ashhadu an lā ilāha illa’ llāh*], and I bear witness that Muḥammad is the Messenger of Allāh [*wa ashhadu anna Muḥammadan Rasūlu’ llāh*].” Then they will say to him: “As a matter of fact, we were already aware that you would say something just like that.”

Then a space will be cleared for him inside his tomb, to the extent of seventy cubits by seventy cubits, and light will be provided for him inside his tomb. Then he will be told: “Go to sleep!” He will say: “Allow me to go back to my family, so that I can tell them about this,” but he will be told: “Take a rest like the sleep of the bridegroom, who is not aroused from his slumber except by the most dearly beloved member of his family.” [So there he will rest] until Allāh eventually resurrects him from that couch of his.

If he is a hypocrite [*munāfiq*], however, his answer will be: “I really have no idea. I used to hear people saying something or other, and I used to repeat it myself.” The two angels will then say: “As a matter of fact, we were already aware that you would say something just like that.” Then the earth will be told to close in on him, and it will close in so tight that his ribs will be squeezed in all directions by the pressure of it. He will continue to suffer this torment until Allāh finally resurrects him from that couch of his.

They are also fond of citing the report of ‘Aṭā’ ibn Yasār (may Allāh bestow His mercy upon him), according to whom Allāh’s Messenger (Allāh bless him and give him peace) once said to ‘Umar ibn al-Khāṭṭāb (may Allāh be well pleased with him):

O ‘Umar, how will it be with you, when a hole in the earth is made ready for you, three cubits and a span [in length] by one cubit and a span in width? Then the members of your family will bend over you, as they wash you, as they wrap you in your shroud, and as they anoint you with funeral perfumes [*hannaṭūka*].²⁵² Then they will carry you off and deposit you in that hole in the ground. Then they will pile the dust of the earth on top of you.

Then they will go away and leave you, and you will be visited by the two interrogators of the tomb, Munkar and Nakīr. The voices of this pair will boom like crashing thunder, their eyes will flash like dazzling lightning, and the strands of their hair will trail down long and low. They will give you a violent shaking and fill you with terror. [So I wonder how will you respond when] they ask: “Who is your Lord, and what is your religion [*man Rabbuka wa mā dīnuka*]?”

‘Umar (may Allāh be well pleased with him) replied to this by saying: “O Prophet of Allāh, will this heart of mine [*qalbī*] be with me then, as it is with me today?” When he heard the Prophet (Allāh bless him and give him peace) give the answer “Yes,” he said: “In that case, I shall give them a satisfactory answer.”

Here we have a convincing piece of evidence and an authoritative statement [*naṣṣ*] to prove that this interrogation must take place after the restoration of the spirit [*rūḥ*], because ‘Umar (may Allāh be well pleased with him) said: “Will this heart of mine be with me?” and the Prophet (Allāh bless him and give him peace) said “Yes.”

The following account has been handed down to us from Minhāl ibn ‘Amr and al-Barā’ ibn ‘Āzib (may Allāh be well pleased with them both), who said: “We went out together with Allāh’s Messenger (Allāh bless him and give him peace) to accompany the funeral procession [*janāza*] of a man from among the Anṣār.²⁵³ When we eventually reached the burial site, and while the corpse was being interred, the Prophet (Allāh bless him and give him peace) sat down, and we sat down in a circle around him. It was as if birds had alighted on our heads, [so still did we sit] in awe of him. In his hand he held a stick, with which he was scratching marks on the ground. Then he raised his head and spoke, saying: ‘I seek refuge with Allāh from the torment of the tomb [*asta‘idhu bi’llāhi min ‘adhābi’l-qabr*].’ He repeated these words two or three times, then he said (Allāh bless him and give him peace):

‘When the believing servant [*al-‘abd al-mu’min*] is in the process of moving forward into the hereafter, and of parting company with this lower world, he is surrounded by angels whose faces are as bright as the face of the sun. They carry with them a shroud from among the shrouds of the Garden [of Paradise], and funeral perfume [*ḥunūt*] that is likewise from the Garden [of Paradise]. They settle down all around him, as far as the eye can see.

²⁵² The Arabic verb *ḥannaṭa* means ‘to prepare a dead person for burial, by the application of *ḥanūt* [either to his corpse or to his grave-clothes].’ The term *ḥanūt* covers a variety of odiferous substances, including musk, ambergris, camphor and sandalwood.

²⁵³ The Anṣār [“the Helpers”] were the citizens of Medina who had embraced Islām, and who welcomed and supported the Prophet (Allāh bless him and give him peace) and the *Muhājirūn* [“the Emigrés”] at the time of the *Hijra* from Mecca to Medina.

Then the Angel of Death [*Malak al-Mawt*] arrives on the scene. He sits by the dead man's head and says: "O soul at peace [*ayyatuha'n-nafsu'l-muṭma'inna*],²⁵⁴ O happy soul, go forth to meet forgiveness from Allāh and His good pleasure [*ridwān*]." Then the soul flows forth, as a drop of liquid flows forth from a vessel, and they gather it up, without letting it fall into the hand of the Angel of Death for the twinkling of an eye before they collect it, in order to place it in that shroud and that perfume.

Then from it there issues an aroma more fragrant than any scent of musk that exists on the face of the earth, and so they carry it up on high. Whenever they pass by an assembled company of angels, they hear them say: "What is this fragrant scent?" So they tell them: "This is So-and-so, the son of So-and-so," calling him by his finest names.

Then they bring the soul in due course to the heaven of this world. They call upon the heaven to open, and it opens up for them. Then they proceed to escort the soul from each heaven to the next heaven above, until they finally reach the seventh heaven, at which point Allāh (Almighty and Glorious is He) says: "Inscribe his record in 'Illiyīn [the Uppermost Heaven],²⁵⁵ and take him back to the earth!"

Thereof We created you, and thereunto We return you, and thence We bring you forth a second time. (20:55)

The spirit [*rūḥ*] is thus returned to the dead man's body. Two angels will now come to visit him. They will ask him: "Who is your Lord, and what is your religion?" He will say: "My Lord is Allāh, and my religion is Islām," so they will go on to ask him: "What do you have to say about this man who has been sent amongst you?"

To this he will reply: "He is Allāh's Messenger (Allāh bless him and give him peace), and he has come to us with the Truth [*Ḥaqq*]."

Their next question will be: "What has made you aware of that?" So he will say: "I have read the Qur'ān, the Book of Allāh (Exalted is He), and I have believed in Him and I have acknowledged the truth of His word."

Then a Voice will cry out from the heaven: "My servant has spoken the truth [*ṣadaqa' abdi*], so furnish a room for him in the Garden [of Paradise], provide him with clothing from the Garden, and open up for him an entrance into the Garden!" Then the scent and the fragrance of it will reach him, and the space within his tomb will be expanded as far as his eye can see.

A man with a handsome face and a fragrant scent will come to him and say: "I bring good news that will delight you. This is your day, which you have been promised." He will ask: "Who are you?" and when his visitor replies: "I am your own righteous work," he will exclaim: "My Lord, let the Final Hour begin! [*Rabbi aqimi's-Sā'a*]."

²⁵⁴ A partial quotation of Qur'ān 89:27.

²⁵⁵ An allusion to Qur'ān 83:18–21, which reads: "The register of the righteous is in 'Illiyīn. Ah, what will convey to you what 'Illiyīn is? A written record, attested to by those who are brought near [unto their Lord]."

“The Prophet (Allāh bless him and give him peace) then went on to say:

‘As for the unbelieving servant [*al-‘abd al-kāfir*], when he is in the process of moving forward into the hereafter, and of parting company with this world, Allāh sends angels with swarthy faces down to visit him, and they come bearing sacks made of coarse haircloth [*musūh*]. They settle down all around him, as far as the eye can see.

Then the Angel of Death [*Malak al-Mawt*] arrives on the scene. He sits by the dead man’s head and says: “O wicked soul, go forth to meet the displeasure of Allāh and His wrath.”

Then all the limbs and organs of his body are split apart, and they are pulled away from him as easily as the crochet hook is pulled away from damp wool. All the veins and nerves are cut out of him, and the angels gather them up and stuff them into those haircloth sacks.

There issues from them an odor more evil-smelling than the stench of any putrid cadaver, and so they carry that soul up aloft. Whenever they pass by an assembled company of angels, they hear them say: “What is this nasty odor?” So they tell them: “This is So-and-so, the son of So-and-so,” calling him by his ugliest names.

Then they bring the soul in due course to the heaven of this world. They call upon the heaven to open, but it will not open up for them.’

“At this point, Allāh’s Messenger (Allāh bless him and give him peace) recited the following verse [*āya*] of the Qur’ān:

‘For them the gates of heaven will not be opened. (7:40)’

“Then he went on to say (Allāh bless him and give him peace):

‘So Allāh (Glory be to Him) will say: “Inscribe his record in *Sijjīn*,”²⁵⁶ and then his spirit [*rūh*] will be driven away.’

“At this point, Allāh’s Messenger (Allāh bless him and give him peace) recited:

‘For if anyone ascribes partners to Allāh, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place. (22:31)’

“‘In other words,’ he explained:

‘The spirit [*rūh*] of that person will be sent back and made to reenter his dead body. Two angels will now come to visit him. They will sit beside him and ask: “Who is your Lord?”

²⁵⁶ An allusion to Qur’ān 83:7–9, which reads: “No indeed; the register of the wicked is in *Sijjīn*. Ah, what will convey to you what *Sijjīn* is? A written record.” (According to some of the traditional commentaries, the location of *Sijjīn* is a certain valley in Hell, or a certain rock beneath the seventh earth, where Iblīs and his forces have their abode.)

He will respond to this by saying: “Ha ha! I have no idea!” Then they will ask him: “What is your religion?” Again his reply will be: “Ha ha! I have no idea!” So they will go on to ask him: “What do you have to say about this man who has been sent amongst you?” Once again his reply will be: “Ha ha! I have no idea!”

Then the Voice will cry out: “My servant has told only lies, so furnish a space for him in the Fire [of Hell], provide him with clothing from the Fire [of Hell], and open up for him an entrance into the Fire [of Hell]!” Then he will catch a whiff of its heat and its poisonous fumes, and the space within his tomb will become so cramped that his ribs will be squeezed in all directions.

A badly dressed man with an ugly face and a stinking odor will come to him and say: “I bring you bad news that will distress you. This is your day, which you have been promised.” He will ask: “Who are you?” and when his visitor replies: “I am your own evil work,” he will exclaim: “My Lord, do not let the Final Hour begin!””

‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and his father) is reported as having said: “When the believer [*mu’min*] is laid to rest in his grave, the space inside it will be expanded for the sake of his comfort, so that it comes to be seventy cubits in width and seventy cubits in length. The leaves of sweet-smelling plants [*rayāhīn*] will be strewn upon him, and he will be draped in silk from the Garden [of Paradise]. If he has with him any portion of the Qur’ān, it will provide him with all the light he could ever need. Even if he does not have with him any portion of the Qur’ān, a light like the light of the sun will be installed for his benefit inside his grave.

“His condition will then be comparable to that of the bride, who sleeps and is not roused from her slumber by anyone other than the most dearly beloved member of her family, and who seems, when she does arise from her sleep, as if she would have been quite happy to go on sleeping even longer.

“When the unbeliever [*kāfir*] is laid in his grave, on the other hand, it will become more and more cramped for him, until his ribs are squeezed into his belly. Serpents resembling camels of the hairy, long-necked, two-humped Bactrian species [*bukht*] will be dispatched to deal with him, and they will devour his flesh so thoroughly that not a trace of flesh will be left on his bones. Devils [*shayāṭīn*] who are deaf, dumb and blind will also be dispatched to deal with him.²⁵⁷ They will come bearing sledge-hammers [*fatāṭīs*] made of iron, and they will feel no pity for him as they beat him with these, since they can neither hear his cries nor see [the effects of their hammer-blows]. He will also be exposed to

²⁵⁷ **Author’s note:** According to some accounts, it will be the accursed Satan [*ash-Shaiṭān ar-rajīm*] himself.

the Fire [of Hell], both early in the morning and in the evening time.”

In these traditional reports [*akhbār*], therefore, we clearly have all the evidence necessary to prove [that the unbelievers really do experience] the torment of the tomb [*adhāb al-qabr*], and [that the believers really do experience] its blissful comfort [*naʿīm*]. There may nevertheless be some who will seek to raise objections. They may ask: “How can this doctrine be maintained in the case of a deceased person whose body never gets to be buried in a grave or tomb? How can it apply to someone who is crucified [*maṣlūb*] and left hanging on the cross, to someone whose body is consumed when he dies in a fire, to someone whose body is lost when he dies by drowning, or to someone who is devoured by savage beasts, so that his flesh is dismembered by them—as well as by the birds—into numerous separate fragments?”

To those who raise such objections, the following answer should be given: The Prophet (Allāh bless him and give him peace) has spoken about the torment of the tomb, and about the interrogation [conducted therein by the angels Munkar and Nakīr], in the context of what is most familiar to us, namely our usual practice of burying our fellow creatures in graves or tombs.

Yet even in a case where a person meets his death in some strange and abnormal situation, such as those you have described, there is nothing to prevent us from maintaining that Allāh will cause his spirit [*rūh*] to come down to the earth, and that it will then be made to undergo severe affliction, interrogation and torment [if he is an unbeliever], or allowed to enjoy blissful comfort [if he is a believer]. As we know, the spirits of all unbelievers [*arwāḥ al-kuffār*] must suffer torment twice every day, in the morning and in the evening, until the Final Hour is at hand, and then, when that moment has arrived, they will enter the Fire [of Hell] together with their physical bodies. As Allāh (Exalted is He) has said:

The Fire: they shall be exposed to it morning and evening; and on the day when the Hour is at hand (the order will be given): “Admit the folk of Pharaoh into the most terrible chastisement.” (40:46)

We also know that the spirits of the martyrs and the believers [*arwāḥ ash-shuhadāʾ waʾl-muʾminīn*] will be lodged inside the craws of certain green birds, which are free to roam about in the Garden of Paradise, and that they will betake themselves for refuge to lamps of radiant light

beneath the Heavenly Throne [*‘Arsh*]. Then, when the second blast of the trumpet is sounded, they will come back to join their physical bodies on the earth, to face the review and the reckoning on the Day of Resurrection [*Yawm al-Qiyāma*]. We know all this from the traditional report that has been handed down to us on the authority of Ibn ‘Abbās (may Allāh be well pleased with him and with his father), according to whom Allāh’s Messenger (Allāh bless him and give him peace) once said:

When your [believing] brothers have been slain by someone [on the side of the unbelievers], Allāh will lodge their spirits inside the crops of certain green birds, which are free to roam about in the Garden of Paradise, and they will betake themselves for refuge to lamps of gold in the shade of the Heavenly Throne.

Then, when they discover the delightful quality of their food, their drink and their resting place, they will say: “Who will let our brothers know that we are actually alive, enjoying sustenance in the Garden of Paradise, so they will not abstain from the [sacred] struggle [*jihād*], so they will not flinch from the [holy] war [*ḥarb*]?”

Allāh (Almighty and Glorious is He) will then tell them, for He is the Most Truthful of tellers [*Aṣḍaqu’l-qā’ilm*]: “I shall let them know!”

Allāh has in fact sent down this very message, in His words (Exalted is He):

Think not of those who are slain in the way of Allāh as dead. Nay, they are living. With their Lord they have provision. Jubilant are they because of that which Allāh has bestowed upon them of His bounty. (3:169,170)

It must therefore be quite possible for the interrogation and the punishment, or the blissful comfort, to be experienced by one part of the physical body of the believer [*mu`min*] or the unbeliever [*kāfir*], even if the other parts are missing, and for what is done to the part to be done to the whole.

As somebody once put it: “Allāh may gather those dismembered parts together for the purpose of subjecting them to pressure and interrogation [*li’ḍ-ḍughṭati wa’l-mas’ala*], just as He will do this when the time comes for the Resurrection and the Reckoning [*li’l-ḥashri wa’l-muḥāsaba*].”



On the necessity of believing in the raising of the dead and their resurrection from the graves or tombs.

It is also necessary to believe in the raising [*ba' th*] of the dead and their resurrection [*nashr*] from the graves or tombs. As Allāh (Almighty and Glorious is He) has said:

And because the Hour will come, there is no doubt about it; and because Allāh will raise up those who are in the tombs. (22:7)

It must be exactly as Allāh (Almighty and Glorious is He) has said:

As He brought you into being, so do you return [unto Him]. (7:29)

Out of the earth We created you, and into it We shall send you back again, and We shall bring bring you forth from it a second time. (20:55)

Allāh (Glorious and Exalted is He) will resurrect them, and He will assemble them all together, in order to recompense every soul [*nafs*] for what it has achieved; in order to punish those who have acted badly for their evil deeds, and in order to reward those who have done well for their deeds of goodness. As He Himself has said (Glorious is His Majesty):

Allāh is He who created you, then He provided for you, then He shall cause you to die, then He shall give life to you again. (30:40)

Since He was capable of creating them in the first place, He must surely be capable of bringing them back to life, even if this is denied by the Mu'atṭila²⁵⁸ (may they be doomed to perdition!)



²⁵⁸ The Mu'atṭila are those who profess the doctrine known as *ta'ṭīl*, which means the denial of the very existence of the attributes [*ṣifāt*] of Allāh (Exalted is He). This doctrine was adopted as an extreme reaction to the anthropomorphic interpretation known as *tashbīh*.

On the necessity of believing in the acceptance by Allāh of the intercession [*shafā'a*] of our Prophet (Allāh bless him and give him peace).

It is necessary to believe that Allāh will accept the intercession [*shafā'a*] of our Prophet (Allāh bless him and give him peace) on behalf of those who are guilty of major sins [*kabā'ir*] and serious offenses [*awzār*]. Prior to their entry into the Fire of Hell, this intercession will be available to all the Communities of the believers [*umam al-mu'minīn*] in general. It will still be available even after they have entered it, but then to his own Community exclusively.

Thus they will be delivered from the Fire of Hell because of his intercession (Allāh bless him and give him peace), as well as through the intercession of other believers, until there does not remain in the Fire of Hell one single individual whose heart contains an atom's weight of faith [*īmān*], nor anyone who has said: "*Lā ilāha illa'llāh* [There is no god but Allāh]," if only once in his life, devoting himself sincerely to Allāh (Almighty and Glorious is He).

This is contrary to the doctrine of the Qadariyya.²⁵⁹ They claim that none of this is true, and yet their own falsehood is exposed in the Book of Allāh, where Allāh (Almighty and Glorious is He) has said:

[And they will say:] "Now we have no intercessors, nor any loving friend."
(26:100,101)²⁶⁰

Those who were previously forgetful will say:] "Have we any intercessors, that they may intercede for us?" (7:53)²⁶¹

The intercession of the intercessors will not avail them then. (74:48)²⁶²

²⁵⁹ See note ²⁴⁰ on p. 214 above.

²⁶⁰ *fa-mā lanā min shāfi'in—wa lā ṣadiqin ḥamīm.*

²⁶¹ *fa-hal lanā min shufā'a' a fa-yashfa' ū lanā.*

²⁶² *fa-mā tanfa'uhum shafā'atu'sh-shāfi'in.*

Thus Allāh (Exalted is He) has confirmed the existence of intercession [*shafāʿa*] in the hereafter [by referring to it in the Qurʾān]. We find similar confirmation in the Sunna, for it has been reported on the authority of Abū Huraira (may Allāh be well pleased with him) that the Prophet (Allāh bless him and give him peace) once said:

The first thing to be brought to the surface, when the earth splits open on the Day of Resurrection, will be I, and I can say this without making an idle boast. I am the chief [*sayyid*] of the children of Adam, and I can say this without making an idle boast. I am the owner of the Banner of Praise [*liwāʿ al-ḥamd*], and I can say this without making an idle boast.

I shall be the first to enter the Garden of Paradise, and I can say this without making an idle boast. I shall take hold of the ring-shaped handle on the gate of the Garden of Paradise, and I shall receive permission to enter.

Then the countenance of the All-Compelling One [*Jabbār*] will bid me welcome, so I shall bow down low before Him in prostration. Then He will say (Exalted is He): “O Muḥammad, lift up your head. Offer a plea of intercession [*ishfāʿ*], and you will be allowed to intercede. Ask, and your request will be granted.” I shall therefore lift up my head and say: “O my Lord, [let me intercede on behalf of] my Community, my Community! [*yā Rabb—ummatī ummatī*].”

Then I shall go on appealing to my Lord like this, until He says: “Go and take a look. If you can find anyone whose heart contains the weight of a single grain of faith [*īmān*], you may release him from the Fire of Hell.”

The Prophet (Allāh bless him and give him peace) continued:

I shall therefore obtain the release of so many members of my Community that they will seem to pile up like mountains. Then the other Prophets [*nabiyyūn*] will say to me: “Appeal to your Lord and ask Him again!” So I shall reply: “I have already appealed to my Lord so often that I have come to feel embarrassed in His presence!”

According to the tradition [*ḥadīth*] of Jābir ibn ʿAbdiʿllāh (may Allāh be well pleased with him and with his father), the Prophet (Allāh bless him and give him peace) once said:

My intercession is to be exercised on behalf of those members of my Community who are guilty of major sins [*shafāʿatī li-ahliʿl-kabāʿiri min ummatī*].

It has also been reported, on the authority of Abū Huraira, that Allāh’s Messenger (Allāh bless him and give him peace) once said:

Every Prophet has a prayer that is sure to be granted [*li-kulli nabiyyin daʿwatum mustajāba*]. Every other Prophet was quick to seek the answer to his prayer, but I have kept my prayer in store, to be a means of intercession [*shafāʿa*] on behalf of my Community on the Day of Resurrection. It will thus prove to be a blessing, if Allāh (Exalted is He) so wills, to any member of my Community who has died without ever associating anything with Allāh.

According to the tradition [*ḥadīth*] of Anas al-Anṣārī (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

I shall intercede, on the Day of Resurrection, on behalf of more people than there are stones and lumps of clay upon the face of the earth.

He will have the right to intercede, at the Resurrection, both next to the Balance [*Mīzān*] and beside the Bridge [*Ṣirāt*], and every other Prophet will likewise have his own right of intercession. According to a traditional report handed down on the authority of Ḥudhaifa (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

Abraham (peace be upon him) will say, on the Day of Resurrection: “O Lord! [*yā Rabbāh*],” so Allāh (Almighty and Glorious is He) will say to him: “Doubly at your service! [*yā Labbaikāh*].” He will then say: “O Lord, You have burned the children of Adam!” To this He will respond (Glorious and Exalted is He) by giving the command: “Release from the Fire of Hell anyone whose heart contains as much faith [*īmān*] as the weight of a grain of wheat or barley!”

The champions of truth [*ṣiddīqīn*] and the righteous members [*ṣāliḥīn*] of every Community [*umma*] will likewise be granted a right of intercession.

According to the tradition [*ḥadīth*] of Abū Sa‘īd al-Khudri (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

Every Prophet [*nabī*] is entitled to receive a special gift, and I have kept my own special gift stored away, to be used as a means of intercession [*shafā‘a*] on behalf of my Community. A man who is a member of my Community may intercede on behalf of his whole tribe [*qabīla*], and Allāh (Exalted is He) will allow them all to enter the Garden of Paradise on account of his intercession.

One man may intercede on behalf of a whole company [*fi‘ām*] of people, and Allāh will allow them all to enter the Garden of Paradise on account of his intercession. One man may intercede on behalf of three individuals. One man may intercede on behalf of two. One man may intercede on behalf of one man.

The Prophet (Allāh bless him and give him peace) has also said, according to the tradition [*ḥadīth*] of Ibn Mas‘ūd (may Allāh be well pleased with him):

There are some people among the Muslims who will be made to suffer punishment in the Fire of Hell, but who will then be allowed to enter the Garden of Paradise, because of the mercy of Allāh (Exalted is He) and the intercession of those who intercede.

According to the well-known saying attributed to Uwais al-Qaranī (may Allāh bestow His mercy upon him, and may He be well pleased with him):²⁶³ “Allāh has the power to bestow favor, kindness, mercy and grace upon whomever He wills among the people condemned to the Fire of Hell, by releasing them from it after they have been burned and turned into charcoal.”

We have also learned, from a report transmitted by al-Ḥasan on the authority of Anas (may Allāh be well pleased with him), that the Prophet (Allāh bless him and give him peace) once said:

I did not stop pleading with my Lord to accept my intercession, and He would always allow me to intercede, except when I went so far as to say: “O my Lord, allow me to intercede on behalf of anyone who has ever said: ‘There is no god but Allāh [*lā ilāha illa’ llāh*],” for then He would say (Glorious and Exalted is He): “This privilege does not belong to you, O Muḥammad, nor to anyone [among My servants]. This privilege belongs to Me, to My Glory, My Majesty and My Mercy. I shall not let anyone stay in the Fire of Hell if he has ever said: ‘There is no god but Allāh [*lā ilāha illa’ llāh*].”



²⁶³ It is interesting to note the twofold invocation following the mention of the venerable Uwais al-Qaranī. “May Allāh be well pleased with him” is the customary benediction for a Companion of the Prophet (Allāh bless him and give him peace), while “May Allāh bestow His mercy upon him” is usually for a highly revered figure belonging to a later generation. Uwais was a contemporary of the Prophet (Allāh bless him and give him peace), but he lived in Yemen, and never met him in the flesh. He is regarded as a spiritual Companion, however, because he received a visit from the spirit of the Prophet (Allāh bless him and give him peace), after which he went on to become one of the greatest saints of the early Islāmic community. So, may Allāh bestow His mercy upon him, and may He be well pleased with him!

On the necessity of believing in the Narrow Bridge [*Ṣirāt*] over Hell.

It is also necessary to believe in the Narrow Bridge over Hell. This is a bridge that spans the central range of the surface of Hell. It leads whomever Allāh wills into the Fire, allows whomever He wills to pass safely across, and sends down into Hell whomever He wills. In each case, they have as much light to see by as their deeds deserve, so they move across in various ways, some walking, some running, some riding, some creeping and some crawling.

The Prophet (Allāh bless him and give him peace) has described it as “equipped with flesh-hooks.” The tradition in which this reference occurs is too long to quote in its entirety, so let us take it from the point where he says (Allāh bless him and give him peace):

[The Narrow Bridge over Hell is] equipped with flesh-hooks like the thorns of the prickly plant known as the *sa’dān*. Are you all familiar with the thorns of the *sa’dān*?

His listeners said: “Yes, O Messenger of Allāh,” so he continued:

They are just like the thorns of the *sa’dān*, except that none but Allāh (Exalted is He) knows the size of their spikes. Anyway, they snatch at people, some of whom are doomed to perish because of their evil deeds, and some of whom are rendered epileptic [*mukhardal*].²⁶⁴

The Prophet (Allāh bless him and give him peace) also said:

Choose your sacrificial animals [*daḥāyā*] with the utmost care, for they will be your means of transport across the Narrow Bridge.

According to traditional reports, the Prophet (Allāh bless him and give him peace) gave this description of the Narrow Bridge [*Ṣirāt*]:

It is narrower than a hair, hotter than a live coal, and sharper than a sword. Its length is the distance of a journey lasting three hundred years, as years are reckoned in the hereafter.²⁶⁵ The righteous can pass safely over it, but the wicked will slip and fall off it.

²⁶⁴ **Author’s note:** An epileptic is someone who is liable to fall down and throw a crazy fit. Some people are smitten with epilepsy but then recover from it. This can also be said of the colic [*quṭ*].

²⁶⁵ **Author’s note:** According another version, this should read: “three thousand years, as years are reckoned in the hereafter.”

On the orthodox Islamic doctrine concerning the Basin [*Ḥawḍ*] of the Prophet (Allāh bless him and give him peace), from which the believers will quench their thirst at the Resurrection.

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are firmly convinced that, when the Resurrection comes, our Prophet (Allāh bless him and give him peace) will have at his disposal a Basin [*Ḥawḍ*] from which he will supply water to quench the thirst of the believers, but not of the unbelievers, and that this drinking from the Basin will occur after their crossing of the Narrow Bridge [*Ṣirāt*], and prior to their entry into the Garden of Paradise.

Anyone who drinks a draught from the Basin will never feel thirsty again. The width of it is equal to the distance traveled in a month. Its water is whiter than milk and sweeter than honey. Around it there are as many jugs as there are stars in the sky. Inside it there are two spouts, through which the water is channeled from the River of Abundance [*Kawthar*], the source of which is in the Garden of Paradise, while its offshoot is at the Place of Standing.²⁶⁶

According to the tradition [*ḥadīth*] of Thawbān (may Allāh be well pleased with him), it was mentioned by the Prophet (Allāh bless him and give him peace) when he said:

I shall be there beside my Basin on the Day of Resurrection.

The Prophet (Allāh bless him and give him peace) was asked about the capacity of the Basin, so he said:

[It is as wide as] the distance between this spot, where I am standing now, and ‘Umān [in the southeast corner of Arabia]. The drink it contains, which is whiter than milk and sweeter than honey, is channeled into it from the Garden of Paradise through two spouts, one of them made of silver and the other of gold. Anyone who drinks a draught from it will never feel thirsty again.

²⁶⁶ The site at ‘Arafa where Pilgrims perform the rite of ‘standing’ [*wuqūf*].

According to the tradition [*ḥadīth*] of ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father), the Prophet also said (Allāh bless him and give him peace):

Your point of rendezvous is my Basin. The width of it is equal to its length, and that is greater than the distance between Īliyā’ and Mecca, which is the distance traveled in a month. In it there are jugs, as many as the stars. Its water is whiter than silver. Anyone who approaches it and drinks from it will never feel thirsty again.

Each of the Prophets [*anbiyā’*] will likewise have a Basin [*ḥawḍ*] at his disposal, with the exception of the Prophet Ṣāliḥ.²⁶⁷ Instead of a Basin, he will have the udder of his she-camel, from which the believers of every religious Community [*umma*] may drink, but not the unbelievers.

According to yet another tradition [*ḥadīth*], the Prophet (Allāh bless him and give him peace) is reported as having said:

My Basin is as wide as the distance between Aden [*Adan*] and Oman [*‘Umān*]. It is flanked by pavilions made of pearls that have been hollowed out, and its jugs are as numerous as the stars in the sky. Its porcelain consists of the most fragrant musk, and its water is whiter than milk, cooler than snow, and sweeter than honey. Anyone who drinks a draught of it will never feel thirsty again.

When the Day of Resurrection comes, some men will be chased away from me, just as the stray she-camel is chased away from the herd of camels, so I shall say: “Why don’t you come here? Why don’t you come here?” Then I shall hear people telling me: “You have no idea what mischief they got up to after your lifetime!” So I shall ask: “What mischief did they get up to?” Then people will say: “They introduced heretical changes and alterations.” So I shall say: “A curse be upon them, in that case, and let them be damned!”

This belief in the Basin is rejected by the Mu‘tazila,²⁶⁸ so they will not be allowed to drink from it. They will be sent away thirsty and made to enter the Fire of Hell, unless they repent their false doctrine, their denial of the Truth [*Ḥaqq*], and their rejection of the relevant Qur’ānic verses [*āyāt*] and traditional reports [*akhbār wa āthār*].

In a report transmitted on the authority of Anas ibn Mālīk (may Allāh be well pleased with him) the following saying is attributed to the Prophet himself (Allāh bless him and give him peace):

Anyone who denies the reality of the intercession [*shafā‘a*] will have no share in it, and anyone who denies the reality of the Basin [*ḥawḍ*] will have no share in it.

²⁶⁷ One of the Prophets of Arabia (peace be upon them).

²⁶⁸ See note ¹⁷⁴ on p. 178 above.

**On the orthodox Islamic doctrine that, on the Day
of Resurrection, Allāh will cause
His Messenger and Prophet
(Allāh bless him and give him peace)
to sit upon the Heavenly Throne.**

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are firmly convinced that, on the Day of Resurrection, Allāh will cause His Messenger [*Rasūl*] and His Chosen Prophet [*Nabī Mukhtār*] to sit above all the rest of His Prophets and His Messengers, together with Him upon the Throne.

This belief is based on a report transmitted on the authority of ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father), according to whom the Prophet (Allāh bless him and give him peace) once gave an explanation of His words (Almighty and Glorious is He):

It may be [O Muḥammad] that your Lord will raise you up to a praiseworthy station [*maqāman maḥmūdā*]. (17:79)

He said (Allāh bless him and give him peace):

[This means that] He will cause him to sit together with Himself upon the Throne.²⁶⁹

From a report transmitted on the authority of Hishām ibn ‘Urwa, we learn that ‘Ā’isha (may Allāh the Exalted be well pleased with her) once asked Allāh’s Messenger (Allāh bless him and give him peace) what was meant by the ‘praiseworthy station,’ and he said (Allāh bless him and give him peace):

My Lord has promised to let me sit upon the Heavenly Throne.²⁷⁰

A similar report has come down to us from ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him).

²⁶⁹ *yujlisuhu ma’ahu ‘ala’s-sa’ir.*

²⁷⁰ *wa’adanī Rabbi’l-qu’ūda ‘ala’l-‘arsh.*

‘Abdu’llāh ibn Salām (may Allāh be well pleased with him) is reported as having said: “When the Day of Resurrection has arrived, your Prophet will be brought forth, and he will then be seated in the presence of Allāh, upon His Footstool [*Kursī*].” Some people said to him: “O Abū Mas‘ūd, if he is going to be on the Footstool of the Lord of Truth, does that mean he will not be together with Him?” So he replied: “Woe unto you! To me, this is the most delightful story in the world.”

In giving his account of the same subject, al-Ḥajjāj said: “When the Day of Resurrection has arrived, the All-Compelling One [*Jabbār*] will set Himself down upon His Throne, with His feet upon His Footstool. Then your Prophet (Allāh bless him and give him peace) will be brought forth, and he will be seated in His presence, upon His Footstool.” They said to al-Ḥumaidī, “If he is going to be on the Footstool, will he really be together with Him?” So he replied: “Yes, woe unto you, he will indeed be together with Him!”



**On the orthodox Islamic doctrine that,
on the Day of Resurrection, Allāh (Exalted is He)
will call His believing servant to account.**

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are also firmly convinced that, on the Day of Resurrection, Allāh (Exalted is He) will call His believing servant to account, that He will draw him close to Himself, and that He will cast His protective shadow over him, in order to hide him from the sight of human beings.

This belief is based on the traditional report handed down on the authority of ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father), who stated that he once heard Allāh’s Messenger (Allāh bless him and give him peace) say:

The believer [*mu`min*] will be brought forth on the Day of Resurrection, and Allāh (Exalted is He) will draw him close to Himself. Then He will cast His protective shadow over him, in order to hide him from the sight of human beings. Then He will say, repeating each question twice: “My servant, do you confess to such and such a sin? Do you confess to such and such a sin?”

The servant will continue to reply: “Yes, my Lord,” until He has made him acknowledge every one of his sins, at which point he will feel sure that he must be doomed. But then the Lord of Truth (Almighty and Glorious is He) will say to him: “My servant, although you committed all these sins, I overlooked them while you were still in the world below, and today I shall grant you pardon for them.”

What is meant by the ‘reckoning’ or ‘calling to account’ [*muḥāsaba*] is the process whereby Allāh makes His servant aware of exactly how much reward his actions have earned him, and exactly how much punishment is due, by reading out the list of his bad deeds or his good deeds, and noting what he has to his credit and what is recorded in his debit column.

The Mu‘aṭṭila²⁷¹ may try to deny the reality of the reckoning, but Allāh (Exalted is He) has given them the lie, for He has told us:

Truly, unto Us is their return; then upon Us shall rest the responsibility for their reckoning. (88:25,26)

²⁷¹ See note ¹⁷⁷ on p. 179 above.

On the orthodox Islamic doctrine that Allāh (Exalted is He) has a Balance [Mīzān], in which, on the Day of Resurrection, He will weigh the good deeds and the bad deeds of the believers.

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are firmly convinced that Allāh (Exalted is He) has a Balance [Mīzān], equipped with two scales and a tongue, in which, on the Day of Resurrection, He will weigh the good deeds and the bad deeds of the believers.

This belief is rejected by the Muʿtazila,²⁷² as well as by the Murjiʿa²⁷³ and the Khawārij,²⁷⁴ since they maintain that the Balance is meant to be understood allegorically, as a figurative expression for Justice [*ʿadl*], and that it does not signify the literal weighing of deeds. The refutation of their doctrine can be found in the Book of Allāh and the Sunna of His Messenger. Allāh (Exalted is He) has said:

And We shall set up the just scales [*al-mawāzīnaʾl-qist*] for the Day of Resurrection, so that not one soul shall be wronged in anything at all. Even if it be the weight of one grain of mustard seed, We shall produce it, and sufficient are We for reckoners. (21:47)

Then he whose deeds weigh heavy in the scales shall inherit a pleasing life, but he whose deeds weigh light in the scales, his mother shall be the Pit. Ah, what will convey to you what she is? A blazing fire! (101:6–11)²⁷⁵

Justice is not described merely in terms of lightness and heaviness! The Balance must surely be held in the hand of the All-Merciful [*ar-Raḥmān*] (Glorious is His Majesty), because He is the One who

²⁷² See note ¹⁷⁴ on p. 178 above.

²⁷³ There is a lack of unanimity among the scholars with regard to how the Murjiʿa [“The Postponers”] came to be so called. The most probable explanation is that they acquired the name because of their great emphasis on the doctrine of *irjāʿ* [postponement], according to which the judgment of sinful believers must be deferred until the Resurrection.

²⁷⁴ See note ²⁴⁷ on p. 217 above.

²⁷⁵ *fa-ammā man thaqulat mawāzīnuhu—fa-huwa fī ʿishatīn rāḍiya—wa ammā man khaffat mawāzīnuhu—fa-ummuhu Hāwīya—wa mā adrāka mā hiya—nārun ḥāmiya.*

is in charge of their reckoning. This is confirmed by the traditional account of an-Nawwās ibn Sam‘ān al-Kullābī (may Allāh be well pleased with him), who reported that he once heard Allāh’s Messenger (Allāh bless him and give him peace) say:

The Balance [*Mīzān*] will be held in the hand of the All-Merciful (Almighty and Glorious is He). Some people it will raise up high, and others it will bring down low, on the Day of Resurrection.

There are some, however, who maintain that it will be held in the hand of Gabriel (peace be upon him), on the strength of a report transmitted by Ḥudhaifa ibn al-Yamānī (may Allāh be well pleased with him), who said: “Gabriel (peace be upon him) will be the holder of the Balance, so His Lord will say to him: ‘Weigh, O Gabriel, and see how their weights compare!’ Then they will be checked, one in comparison to another.”

According to the report of ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father), Allāh’s Messenger (Allāh bless him and give him peace) once said:

The Balance will be set up on the Day of Resurrection. A man will then be brought forth, to be placed in one scale of the Balance, while all of his deeds that have been counted are also placed in one scale or the other. When this causes the Balance to tilt [in the wrong direction], Allāh will give the order for the man be led off to the Fire.

But at that very moment, just when he has turned to go, a crier will cry out from the presence of the All-Merciful: “Do not be in such a hurry! Do not be in such a hurry, for there is still something left to be counted in his favor!” Something will then be produced, in which the words ‘*Lā ilāha illa’llāh* [There is no god but Allāh]’ can be seen. This will be put in the man’s place in the scale of his good deeds, causing the Balance to tilt in his favor, so the order will then be given for him to be led off to the Garden of Paradise.

In yet another tradition [*ḥadīth*], the following words are attributed to the Prophet (Allāh bless him and give him peace):

On the Day of Resurrection, a man will be brought up to the Balance. Then ninety-nine scrolls [*sijill*] will be produced, each of them stretching as far as the eye can see. All of these scrolls will contain the record of his evil deeds and sinful errors. His evil deeds will thus be seen to outweigh his good deeds, so the order will be given for him to be led off to the Fire of Hell.

But at that very moment, just when he has turned to go, a crier will cry out from the presence of the All-Merciful: “Do not be in such a hurry! Do not be in such a hurry, for there is still something left to be counted in his favor!” Something

no bigger than the tip of a man's thumb will then be produced. (As he was saying this, the Prophet squeezed half of his own thumb between his fingers.)²⁷⁶

It will contain the declaration of faith [*shahāda*], testifying that there is no god but Allāh, and that Muḥammad is the Messenger of Allāh [*an lā ilāha illa' llāh wa anna Muḥammadan Rasūlu' llāh*]. This will be placed in the scale of his good deeds, causing his good deeds to weigh heavier than his evil deeds, so the order will then be given for him to be led off to the Garden of Paradise.²⁷⁷

It has been said that the weights [*ṣanj*] to be used on that Day [of Resurrection] will be those that are now used to measure tiny grains and mustard seeds.

Good deeds will take the form of some beautiful object, which will be cast into the scale of radiant light. The Balance will then record the weight of it as heavy, because of the mercy [*rahma*] of Allāh. Evil deeds will take the form of some foul object, which will be cast into the scale of darkness. The Balance will then register the weight of it as light, because of the justice [*'adl*] of Allāh (Exalted is He).

The Balance will indicate the presence of a heavy weight by the upward motion of the scale, and of a light weight by the downward motion of the scale, contrary to the balances of this world. What causes it to register a heavy weight will be faith [*īmān*] and the utterance of the twofold declaration of belief [*qawl ash-shahādātāin*], and what causes it to register a light weight will be the ascription of partners [*shirk*] to Allāh (Almighty and Glorious is He). If the scale moves upward, the person concerned will be admitted to the Garden of Paradise, because it is up on high. But if it registers a light weight, the person concerned will be made to enter the bottomless pit of the Fire of Hell, because it is in the region of the lowest of the low. As Allāh (Almighty and Glorious is He) has said:

Then he whose deeds weigh heavy in the scales shall inherit a pleasing life, but he whose deeds weigh light in the scales, his mother shall be the Pit. (101:6–9)

In other words, the former shall dwell in a Garden of Paradise on high,

²⁷⁶ This sentence represents a parenthetic observation by the narrator of the tradition [*ḥadīth*], interjected to give graphic effect to the words of the Prophet (Allāh bless him and give him peace).

²⁷⁷ **Author's note:** In a slightly different version, the wording is: "A scrap of paper [*qirtās*] no bigger than this—the Prophet squeezed his thumb to demonstrate—will be produced on his behalf. It will contain the declaration of faith [*shahāda*], testifying that there is no god but Allāh, and that Muḥammad is the Messenger of Allāh [*an lā ilāha illa' llāh—wa anna Muḥammadan Rasūlu' llāh*]...." The rest of the tradition [*ḥadīth*] is narrated in the same words as the version quoted in the text.

while the latter must have his base, his abode and his destination in a blazing fire, for such is the Pit.

When it comes to the balancing [*muwāzana*] of deeds, human beings fall into three different categories:

1. There are some whose good deeds outweigh their evil deeds, and who will therefore be commanded to enter the Garden of Paradise.

2. There are some whose evil deeds outweigh their good deeds, and who will therefore be commanded to enter the Fire of Hell.

3. There are some cases where neither set of deeds outweighs the other. Such people are known as the Dwellers on the Heights [*Aṣḥāb al-Aʿrāf*], until such time as Allāh bestows His mercy upon them, whenever He so wills, and finally allows them to enter the Garden of Paradise. It is they who are referred to in His words (Almighty and Glorious is He):

And on the Heights [*ʿalaʿl-Aʿrāfi*] there are certain men who know them all by their marks. And they call out to the inhabitants of the Garden of Paradise: “Peace be upon you!” They have not entered it themselves, although they may hope [to do so one day]. (7:46)

There is also the case of the man whose deeds will be weighed as written records, in the form of ninety-nine scrolls, as we have already mentioned. All that we know about this has reached us by way of oral transmission and hearsay.

As for those who enjoy a special intimacy with the Lord [*al-muqarrabūn*],²⁷⁸ they will be allowed to enter the Garden of Paradise without any reckoning.

To quote the exact words of the well-known tradition [*ḥadīth*]:

Seventy thousand will enter the Garden of Paradise without any reckoning, and each one of them will bring seventy thousand along with him.

As for the unbelievers [*kāfirūn*], they will enter the Fire of Hell without any reckoning.

Among the believers [*muʾminūn*], there are some who will have to undergo a simple reckoning, and then the order will be given for them to be admitted to the Garden of Paradise, as mentioned above. There are also some who will be subjected to a rigorous examination, and then each case will be left for Allāh to decide. He may give the order for a

²⁷⁸ Literally, ‘those who are drawn close.’

particular individual to be admitted to the Garden of Paradise, or to the Fire of Hell, as He wills. He has said (Almighty and Glorious is He):

Then as for him who is given his record in his right hand, he shall surely receive an easy reckoning, and he will return to his family in joy. But as for him who is given his record behind his back, he will surely call for destruction, and he shall be roasted at a scorching blaze. (84:7–12)

And every man's bird of omen We have fastened to his own neck, and We shall bring forth for him, on the Day of Resurrection, a book which he will find wide open. [And it will be said unto him:] "Read your book! Your own soul suffices you this day as a reckoner against you." (17:13,14)

We may also cite the tradition [*ḥadīth*] of 'Alī (may Allāh be well pleased with him), according to whom the Prophet (Allāh bless him and give him peace) once said:

Allāh will surely call every creature to account, except for those who ascribe partners [*ashraka*] to Allāh. If a person is guilty of this, he will not be called to account; he will be ordered to go straight into the Fire of Hell.



On the orthodox Islamic doctrine that the Garden of Paradise [*al-Janna*] and the Fire of Hell [*an-Nār*] are products of creation.

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are firmly convinced that both the Garden of Paradise [*al-Janna*] and the Fire of Hell [*an-Nār*] are products of creation. They are two abodes [*dārān*] which Allāh (Exalted is He) has made ready, one of them for the blissful comfort and reward to which the people of worshipful obedience and faith [*ahl aṭ-ṭāʿa waʿl-īmān*] are entitled, and the other for the chastisement and exemplary punishment deserved by those who are guilty of sinful disobedience and transgression [*ahl al-maʿāṣi waʿṭ-ṭaghyan*].

Since the moment when Allāh (Exalted is He) created them both, they have been everlasting, and they shall never cease to exist. The Garden of Paradise is the place where Adam and Eve (peace be upon them both) once dwelt, as well as the accursed Iblīs, but then they were evicted from it, as the well-known story tells.

The Muʿtazila²⁷⁹ refuse to accept this doctrine. As for the Garden of Paradise, therefore, they shall not enter it, and as for the Fire of Hell—by my life!—they shall dwell in it forever, condemned for all eternity because of their denial. They surely deserve such a fate, since they themselves consider it to be the proper punishment for a believer [*muʾmin*] who is guilty of a single major sin, regardless of his being one who affirms the Divine Unity [*muwahaḥhid*] and who is normally obedient to Allāh (Almighty and Glorious is He).

The refutation of their false doctrine can be found in the Book of Allāh and in the Sunna of Allāh’s Messenger (Allāh bless him and give him peace). Allāh (Almighty and Glorious is He) has said:

And a Garden as wide as are the heavens and the earth, which has been made ready for those who are devoted to their duty [*muttaqīm*]. (3:133)

²⁷⁹ See note ¹⁷⁴ on p. 178 above.

Beware of the Fire which has been made ready for the unbelievers [*kāfirīn*]. (3:131)

If something has been made ready, it must have been brought into existence. Every rational person knows this, so he must acknowledge the fact that the Garden of Paradise and the Fire of Hell are both products of creation.

According to the tradition [*ḥadīth*] of Anas ibn Mālīk (may Allāh be well pleased with him), Allāh's Messenger (Allāh bless him and give him peace) once said:

I was admitted to the Garden of Paradise, and—lo and behold!—there I was beside a flowing stream, flanked on both sides by pavilions made of pearls. I dipped my hand in [what looked like] water flowing by, and—lo and behold!—it was musk, of the most exquisitely fragrant kind. I said: “O Gabriel, what is this?” He replied: “This is the River of Abundance [*al-Kawthar*], which Allāh (Exalted is He) has bestowed upon you.”

According to the tradition [*ḥadīth*] of Abū Huraira (may Allāh be well pleased with him), somebody once said to the Prophet (Allāh bless him and give him peace): “O Messenger of Allāh, tell us about the Garden of Paradise. Of what is it constructed?” To this he replied (Allāh bless him and give him peace):

A brick of gold and a brick of silver. Its pavement is musk of the most exquisitely fragrant kind. Its pebbles are sapphires [*yāqūt*] and pearls [*lu'lu'*], and its soil is turmeric [*wars*] and saffron [*za'farān*]. Those who enter it will stay there forever. They will never die. They will lead a comfortable and carefree life, and they will never feel despair. Their clothes will never turn to rags, and their youth will never become old age.

Here we have evidence to prove that both [the Garden of Paradise and the Fire of Hell] are products of creation, and that the bliss experienced in the Garden of Paradise is a permanent state, which shall never pass away. As Allāh (Exalted is He) has said:

Its food is everlasting, and [so is] its shade. (13:35)

Neither out of reach nor yet forbidden. (56:33)

Included among its blessings are the fair maidens with wide, lovely eyes [*al-ḥūr al-ʿīn*],²⁸⁰ whom Allāh has created to abide forever in the Garden of Paradise. They shall not pass away, nor shall they ever die. As Allāh (Almighty and Glorious is He) has said:

Therein are maidens of modest gaze, whom neither man nor jinn have touched before them. (55:56)

²⁸⁰ See note ⁶⁸ on p. 92 above.

We may also quote His words (Hallowed and Exalted is He):

Fair ones, close-guarded in pavilions [*hūrūn maqṣūrātun fi'l-khiyām*]. (55:72)

Umm Salama, the wife of the Prophet (Allāh bless him and give him peace), related the following conversation:

“I said: ‘O Messenger of Allāh, tell me about the words of Allāh (Almighty and Glorious is He): “Like unto hidden pearls [*ka-amthāli'l-lu'lu' i'l-maknūn*].²⁸¹” To this he replied: ‘Their pure beauty [*ṣafā*] is like the pure beauty of pearls inside their oyster shells.’ He went on talking, until he eventually said: ‘They say: “We are the immortal females [*khālidāt*], so we shall never die. We are the blissfully happy females [*nā'imāt*], so we shall never feel despair. We are the permanently abiding females [*muqīmāt*], so we shall never move away. We are the well-contented females [*rādiyāt*], so we shall never be dissatisfied.” They dwell in an abode of Truth [*Ḥaqq*], so they tell nothing but the truth.”

We have it on the authority of Mu'ādh ibn Jabal (may Allāh be well pleased with him) that the Prophet (Allāh bless him and give him peace) once said:

If a wife makes her husband suffer in this world, what is bound to happen is that his wife among the fair maidens of Paradise, with those wide, lovely eyes [*al-hūr al-'im*], will say to her: “Do not make him suffer—may Allāh curse you!—for he is only a temporary guest in your company, always on the verge of leaving you for us.”

Once it has been established beyond doubt that both the Garden of Paradise and the Fire of Hell, and all that they contain, shall never cease to exist, it is clear that Allāh (Exalted is He) will not expel anyone from the Garden of Paradise, that death can have no power over those who dwell therein, and that they shall never cease to experience its joyful bliss. Their bliss will actually increase from day to day, through the endlessness of all eternity. To make their bliss complete, Allāh will give the command for death itself to be slaughtered, on a wall between the Garden of Paradise and the Fire of Hell. The herald will then cry out: “O you who dwell in the Garden of Paradise, now there is only eternal life [*khulūd*], for death is no more! O you who dwell in the Fire of Hell, now there is only eternal life, for death is no more!”

This is based on the authentic tradition [*khābar ṣaḥīḥ*], as it has been handed down to us from the Prophet (Allāh bless him and give him peace).

²⁸¹ Qur'ān 56:23.

**On the doctrine, held by all the people of Islām,
that Muḥammad ibn ‘Abdi’llāh ibn
‘Abd al-Muṭṭalib ibn Hāshim
is the Messenger of Allāh [*Rasūlu’llāh*],
the Chief of the Envoys [*Sayyid al-Mursalīn*],
and the Seal of the Prophets [*Khātam an-Nabiyyīn*].**

All the people of Islām, without a single exception, are firmly convinced that Muḥammad ibn ‘Abdi’llāh ibn ‘Abd al-Muṭṭalib ibn Hāshim is the Messenger of Allāh [*Rasūlu’llāh*], the Chief of the Envoys [*Sayyid al-Mursalīn*], and the Seal of the Prophets [*Khātam an-Nabiyyīn*], and that he was sent to the whole of mankind without exception, as well as to the jinn in their entirety.

As Allāh (Almighty and Glorious is He) has said:

And We have not sent you [O Muḥammad] except to the whole of mankind, as a bringer of good tidings and a warner.²⁸² (34:28)

And We have not sent you except as a mercy for all beings.²⁸³ (21:107)

According to the tradition [*ḥadīth*] of Umāma (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

Allāh has granted me precedence over the all the other Prophets in four respects: [In the first place] He has sent me to the whole of mankind....

It is also universally believed by the people of Islām that the Prophet Muḥammad (Allāh bless him and give him peace) was granted as many miracles [*mu’jizāt*] as those bestowed upon the rest of the Prophets, and more besides. Some of the experts in religious knowledge [*ahl al-‘ilm*] have counted no fewer than a thousand such miracles. Included among them is the Qur’ān, which is composed in a literary style peculiar to itself, quite distinct from any of the usual patterns [*awzān*] of the speech of the Arabs. It does not fit into any of their familiar categories of poetry

²⁸² *wa mā arsalnāka illā kāffatan li’-n-nāsi bashīran wa nadhīran....*

²⁸³ *wa mā arsalnāka illā raḥmatan li’l-‘ālamīn.*

or prose, rhetoric or eloquence, but has a style that surpasses the eloquence [*faṣāḥa*] of every eloquent speaker [*faṣīḥ*], and the rhetorical skill [*balāgha*] of every fluent orator [*balīgh*]. The Arabs were incapable of producing anything to compare with it. They could not even match one chapter [*sūra*] from it. Allāh (Exalted is He) did in fact challenge them, saying:

Then produce ten sūras the like thereof, invented [by yourselves]. (11:13)

When they failed to meet this challenge, He said (Exalted is He):

Then produce a single sūra the like thereof. (2:23)

But they were incapable even of this, however great their superiority over all their contemporaries in the arts of rhetoric and eloquent speech. They had to admit defeat, since the superior merit of the Qurʾān was overwhelmingly apparent to them.

This is why the Qurʾān has come to be recognized as a miracle [*muʿjiza*] peculiar to the Prophet Muḥammad (Allāh bless him and give him peace), comparable to the miracle of the staff [*ʿaṣā*] in the case of Moses (peace be upon him). Moses was sent during the era in which the sorcerers [*saḥara*] and skilled practitioners of the art of magic were in the ascendant, so the staff of Moses (peace be upon him) swallowed up all the tricks they used to employ in order to bewitch people's eyes and to cast a spell upon them.

So they were vanquished there, and they turned about, reduced to humiliation. And the sorcerers were cast down, bowing low in prostration. (7:119,120)

It is also comparable to the miracles performed by Jesus (peace be upon him), when he brought the dead back to life, and in his healing of the leper and the man who had been blind from birth [*akmah*]. Jesus (peace be upon him) was sent during a period of history when the most influential people were skilled physicians. They were well aware that certain sicknesses and diseases could not be cured by them, for all their superb skill in the practice of medicine, so they accepted his guidance and believed in him, on account of his superiority over them in their own craft, and his remarkable ability to perform miracles in their own field of professional expertise.

Thus the eloquence of the Qurʾān and its inimitable character [*iʿjāz*] can be regarded as a miracle [*muʿjiza*] peculiar to the Prophet (Allāh

bless him and give him peace), comparable to the miracles of the staff and the restoration of the dead to life, in the respective cases of Moses and Jesus (peace be upon them both).

Other miracles performed by the Prophet (Allāh bless him and give him peace) include:

1. The gushing forth of water from between his fingers.²⁸⁴
2. Feeding a multitude of people with a tiny supply of food.²⁸⁵
3. The speaking of the poisoned arm, and its uttering the words: “Do not eat from me, for I have been poisoned!”
4. The splitting of the moon [*inshiqāq al-qamar*].²⁸⁶
5. The plaintive cry of the palm tree stump [*ḥanīn al-jidh'*].²⁸⁷
6. The speaking of the camel.
7. The movement of the tree toward him.²⁸⁸

Of course, these are but a few of the miracles ascribed to him (Allāh bless him and give him peace), since their total number is said to be as high as one thousand.

There are two good reasons to explain why the Prophet (Allāh bless him and give him peace) did not reproduce such earlier miracles as the staff of Moses and his white hand, the revival of the dead and the healing of the leper and the man who had been blind from birth [performed by Jesus], the she-camel of Ṣāliḥ,²⁸⁹ or the particular miracles assigned to the rest of the Prophets [*anbiyā'*]. One of these two reasons is that it was necessary to ensure that his Community [*umma*] would not

²⁸⁴ The Prophet (Allāh bless him and give him peace) is said to have produced this miraculous supply of water to quench the thirst of his Companions (may Allāh be well pleased with them all) during the encounter with the unbelievers of Quraish that resulted in the treaty of al-Ḥudaibiyya.

²⁸⁵ According to some traditional reports, the Prophet (Allāh bless him and give him peace) once fed a thousand people with the meat of one kid and a single measure [*ṣā'*] of barley.

²⁸⁶ According to some traditional authorities, this miracle is referred to in the verses of the Qur'ān (54:1,2) which read: “The hour has drawn nigh, and the moon has split in two. Yet if they see a miraculous sign [*āya*] they turn away, and they say: ‘[It is nothing more than] a prolonged trick of sorcery [*siḥrun mustamir*].’”

At this point in his famous commentary [*tafsīr*] on the Qur'ān, al-Baiḍāwī says: “Some say that the unbelievers demanded this sign of the Prophet (Allāh bless him and give him peace), and the moon was split in two; but others say it refers to a sign of the coming Resurrection.”

²⁸⁷ This stump is said to have wept to such an extent that it almost split in two, because it was so disappointed when the Prophet (Allāh bless him and give him peace) refrained from leaning against it.

²⁸⁸ Tradition tells that the Prophet (Allāh bless him and give him peace) once fell asleep beneath a tree, which then moved with the sun in order to keep him in the shade. According to another traditional report, two trees miraculously moved to provide him with shade.

refuse to accept them as true, and so be doomed to perish as the Communities [*umam*] before them had perished. As Allāh (Exalted is He) has said:

Nothing has prevented Us from sending the miraculous signs [*āyāt*], except that the folk of old cried lies to them. (17:59)

The second reason is that if he had in fact produced miracles similar to those performed by his predecessors, people would have said to him: “You have not come up with anything unheard of. You are merely copying from Moses and Jesus, so you must be one of their followers. We shall not believe in you, until you produce for our benefit something that none of the ancients ever produced.” This is why Allāh (Glory be to Him) never conferred upon any of His Prophets the same miracle He had already bestowed upon another, but chose instead to grant each Prophet a special miracle of his own, quite different from that of his predecessor.



²⁸⁹ The story of this she-camel is told in the Qur’ān (7:77,78):

So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: ‘O Ṣāliḥ! Bring your threats to bear upon us, if you are indeed one of those sent [by Allāh]. So the earthquake caught them unawares, and morning found them lying prostrate in their place of abode.

**On the orthodox Islamic doctrine that
the Community [*Umma*] of Muḥammad
(Allāh bless him and give him peace)
is the best of all Communities.**

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are firmly convinced that the Community [*Umma*] of Muḥammad (Allāh bless him and give him peace) is the best of all Communities.

The most excellent of all the members of that Community are the people belonging to his own generation, those who witnessed him in person with their own eyes, who believed in him and acknowledged the truth of his words, who paid homage to him and became his loyal followers, who fought in his presence and sacrificed themselves and their possessions for his sake, who gave him their support and their assistance.

The most excellent of all the people of the early generations [*ahl al-qurūn*]²⁹⁰ are the people who followed the Prophet (Allāh bless him and give him peace) to al-Ḥudaibiyya, and who paid homage to him there by swearing the oath of allegiance [*bai'at ar-riḍwān*].²⁹¹ They number one thousand four hundred men.

The most excellent of these are the people who had previously fought at the battle of Badr.²⁹² They number three hundred and thirteen men, which happens to be the number of the Companions of Saul [*Ṭālūt*].

The most excellent of these are the forty occupants of the House of Reeds [*Dār al-Khaiḍurān*], whose number was completed by ‘Umar ibn al-Khaṭṭāb.

²⁹⁰ The Prophet (Allāh bless him and give him peace) is reported as having said that there would be three virtuous generations [*qurūn*], the one in which he lived and the two following it.

²⁹¹ This took place in the sixth year of the Hijra.

²⁹² The battle of Badr, in which the Muslims won an important victory over the unbelievers of Quraish, was fought during the month of Ramaḍān in the second year of the Hijra.

The most excellent of these are the ten for whom the Prophet (Allāh bless him and give him peace) vouched that they would surely enter the Garden of Paradise. They are: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥa, az-Zubair, ‘Abd ar-Raḥmān ibn ‘Awf, Sa‘d [ibn Abī Waqqāṣ], Sa‘īd [ibn Zaid], and Abū ‘Ubaida ibn al-Jarrāḥ.²⁹³

The most excellent of these righteous ten are the rightly guided Caliphs [*al-Khulafā’ ar-Rāshidūn*], the four who are the best of all.

The most excellent of these four is Abū Bakr, followed by ‘Umar, then by ‘Uthmān, and then by ‘Alī (may Allāh the Exalted be well pleased with them all).

The Caliphate [*khilāfa*] belonged to these four, following the death of the Prophet (Allāh bless him and give him peace), for a period of thirty years all told. Abū Bakr (may Allāh be well pleased with him) was in command for just over two years, ‘Umar (may Allāh be well pleased with him) for ten, ‘Uthmān (may Allāh be well pleased with him) for twelve, and ‘Alī (may Allāh be well pleased with him) for six. The office of Caliph was then held by Mu‘āwiya for a period of nineteen years, prior to which he had spent twenty years as governor of the people of Syria, in a post to which he had been appointed by ‘Umar.

The Caliphate of the Four Imāms was a matter of free election by the Companions, with their unanimous agreement and willing consent. Its acquisition was also due to the superior merit of each of them, in his own age and time, over and above the rest of the Companions. It was not taken by the sword, by compulsion, coercion and forcible seizure from someone more worthy of the position.



²⁹³ These ten noble Companions (may Allāh be well pleased with them all) are generally referred to as *al-‘Ashara ’l-Mubashshara* [“The ten who received glad tidings.”]

On the Caliphate of Abū Bakr, the Champion of Truth [*aṣ-Ṣiddīq*] (may Allāh be well pleased with him).

As for the Caliphate of Abū Bakr, the Champion of Truth [*aṣ-Ṣiddīq*] (may Allāh be well pleased with him), it came about through the unanimous agreement of the Emigrants [*Muhājirūn*] and the Helpers [*Anṣār*].²⁹⁴ The way it happened was as follows: When the earthly life of Allāh's Messenger (Allāh bless him and give him peace) had come to an end, the spokesmen of the Helpers said: "[Let there now be] a leader [*amīr*] from amongst ourselves, and a leader from among you [Emigrants]."

Then up stood 'Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him), saying: "O band of Helpers, surely you are well aware that the Prophet (Allāh bless him and give him peace) commanded Abū Bakr to lead [*an ya'umma*] the people [in prayer]?" They all said: "Yes, of course!" So he said: "In that case, which of you considers himself fit to stand in front of Abū Bakr?" They all responded to this by saying: "May Allāh protect us from presuming to stand in front of Abū Bakr!"

According to a slightly different account of this same sequence of events, the words spoken by 'Umar (may Allāh be well pleased with him), were: "In that case, which of you considers himself fit to remove him from the position to which he was appointed by Allāh's Messenger (Allāh bless him and give him peace)?" They all responded to this by saying: "None of us considers himself fit to do such a thing! We seek forgiveness from Allāh [for having entertained such a notion]."

Thus they found themselves in complete accord with the Emigrants, and so the full complement of the Companions paid homage to Abū Bakr, including 'Alī and az-Zubair.²⁹⁵

²⁹⁴ These terms have been explained in note ²⁵³ on p. 225 above.

²⁹⁵ The participation of 'Alī and az-Zubair is emphasized at this point, because these two would later be involved in serious controversy and conflict over the succession to the Caliphate.

This also explains why it is stated, in the authentic traditional report, that when homage was paid to Abū Bakr (may Allāh be well pleased with him) he stood up three times, turning to face the people as he said: “O people, should I release you from your pledge of allegiance [*bai‘a*] to me? Is anyone making it reluctantly?”

‘Alī (may Allāh be well pleased with him) was among the first of the people present to stand up and say in reply: “We shall never depose you, we shall never ask for your resignation! It was Allāh’s Messenger (Allāh bless him and give him peace) who brought you to the fore, so who would dare to push you to the rear?” We have in fact been informed, on the authority of very reliable sources, that ‘Alī (may Allāh be well pleased with him) was the most outspoken of all the Companions in favor of the leadership [*imāma*] of Abū Bakr (may Allāh be well pleased with him).

We know from traditional reports that ‘Abdu’llāh ibn al-Kawwā’ entered the presence of ‘Alī (may Allāh be well pleased with him) after the Battle of the Camel,²⁹⁶ and asked him: “Did Allāh’s Messenger (Allāh bless him and give him peace) entrust you with any special information concerning this matter [of the Caliphate]?” To this he replied by saying: “We examined our situation carefully, and we had to acknowledge that the ritual prayer [*ṣalāt*] is the mainstay of Islām. We were therefore content to accept, as appropriate to the conduct of our affairs in this world, that which Allāh and His Messenger had seen fit to approve for the sake of our religion [*dīn*]. So we entrusted the matter [of the Caliphate] to Abū Bakr.”

The point that ‘Alī (may Allāh be well pleased with him) is making here is that the Prophet (Allāh bless him and give him peace), during the days of his final sickness, had delegated the task of leading the prescribed ritual prayer [*imāmat aṣ-ṣalāt al-mafrūda*] to Abū Bakr, the Champion of Truth [*aṣ-Ṣiddīq*] (may Allāh be well pleased with him). Bilāl²⁹⁷ would come to him at the time appointed for each of the five

²⁹⁶ The Battle of the Camel was fought in A.H. 36, between ‘Alī and his supporters on one side, and an army assembled by Ṭālḥa and az-Zubair on the other. The battle, in which ‘Alī was victorious, acquired its name from the camel ridden by ‘Ā’isha (may Allāh be well pleased with her), who was in the thick of the fight, on the side of Ṭālḥa and az-Zubair, until her camel was killed.

²⁹⁷ Bilāl, an Abyssinian slave who had been ransomed by Abū Bakr, was the first muezzin [*mu’adhḥin*] appointed by the Prophet (Allāh bless him and give him peace) to summon the Muslim community to the five daily prayers.

daily prayers, and he would utter the Call to Prayer in his presence [*yu'adhdhinuhu bi'ṣ-ṣālat*]. The Prophet (Allāh bless him and give him peace) would then say: “Go and tell Abū Bakr that he must lead the people in prayer.”

While he was still alive and well, the Prophet (Allāh bless him and give him peace) would often speak on the subject of Abū Bakr, (may Allāh be well pleased with him), in such terms that it became quite obvious to all the Companions that he must be the person best qualified to assume the Caliphate when the Prophet (Allāh bless him and give him peace) was no longer with them. It was made equally obvious, in respect of ‘Umar, ‘Uthmān and ‘Alī (may Allāh be well pleased with them), that each of them would be the one best qualified to assume that office in his own age and time.

Among other evidence to this effect, we have the traditional report of Ibn Baṭṭa, complete with its chain of transmission [*isnād*] from ‘Alī (may Allāh be well pleased with him), who said: “Someone asked: ‘O Messenger of Allāh, whom shall we appoint to be our leader, when you are no longer with us?’ He replied (Allāh bless him and give him peace) by saying:

If you appoint Abū Bakr to be your leader, you will find him trustworthy, abstemious in relation to this world, and enthusiastic in relation to the hereafter. If you appoint ‘Umar to be your leader, you will find him strong and trustworthy, someone who is not afraid, when the interest of Allāh is at stake, of criticism from any critic. If you put ‘Alī in charge, you will find him a good guide, who is himself rightly guided.

“Because of this, they agreed unanimously that the Caliphate should go to Abū Bakr.”

According to another traditional report, handed down to us on the authority of our own Imām, Abū ‘Abdī’llāh Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him), the validity of the Caliphate of Abū Bakr (may Allāh be well pleased with him) has been established beyond any doubt, by clear and explicit evidence as well as by implication.

This also happens to be the doctrine [*madhhab*] of al-Ḥasan al-Baṣrī and a significant group of experts in the tradition [*aṣḥāb al-ḥadīth*]. One piece of evidence to support their view is provided by Abū Huraira (may

Allāh be well pleased with him), according to whose report the Prophet (Allāh bless him and give him peace) once said:

When I was carried aloft on my Heavenly Ascension, I asked my Lord (Almighty and Glorious is He) to appoint ‘Alī ibn Abī Ṭālib as Caliph after my lifetime. But the angels said: “O Muḥammad, Allāh does whatever He wills. The Caliph after you will be Abū Bakr.”

The Prophet (Allāh bless him and give him peace) also said, according to the tradition [*ḥadīth*] of Ibn ‘Umar (may Allāh be well pleased with him and with his father):

The one [who will be Caliph] after me is Abū Bakr, but he will not remain here very long after I am gone.

Mujāhid (may Allāh bestow His mercy upon him) is reported as having said: “‘Alī ibn Abī Ṭālib (may Allāh be well pleased with him) once said to me: ‘The Prophet (Allāh bless him and give him peace) did not leave the abode of this lower world until he had informed me: “Abū Bakr will be in charge after I am gone. Then ‘Umar, then ‘Uthmān after him, then ‘Alī after him.’””



On the Caliphate of ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him).

As for the Caliphate of ‘Umar (may Allāh be well pleased with him), he was designated to succeed to it by Abū Bakr himself (may Allāh be well pleased with him), so all the Companions willingly agreed to pledge their allegiance to him, and to call him by the title “Commander of the Believers [*Amīr al-Mu’minīn*].”

According to the statement of ‘Abdu’llāh ibn ‘Abbās (may Allāh be well pleased with him and with his father): “They said to Abū Bakr (may Allāh be well pleased with him): ‘What will you say to your Lord, when you meet Him tomorrow [at the Resurrection], knowing that you designated ‘Umar to succeed you as our Caliph, even though you were fully aware of his coarse severity?’ But he replied: ‘I shall say: “I designated the best of Your people to succeed me as their Caliph.”’”



On the Caliphate of ‘Uthmān ibn ‘Affān (may Allāh be well pleased with him).

As for the Caliphate of ‘Uthmān ibn ‘Affān (may Allāh be well pleased with him), it also came about as a result of the unanimous agreement of the Companions (may Allāh be well pleased with them all). The actual process was as follows: ‘Umar (may Allāh be well pleased with him) had excluded his own sons from the succession to the Caliphate, which he left to be decided by a consultative council [*shūrā*] consisting of six individual members, namely Ṭalḥa, az-Zubair, Sa‘d ibn Abī Waqqāṣ, ‘Uthmān, ‘Alī, and ‘Abd ar-Raḥmān ibn ‘Awf. ‘Abd ar-Raḥmān said to ‘Alī and ‘Uthmān: “I shall vote for one of you two, for the sake of Allāh and His Messenger, and for the sake of all the believers.”

Then he took ‘Alī (may Allāh be well pleased with him) by the hand, and said to him: “O ‘Alī, let it be your responsibility to fulfill the contract [*‘ahd*] and compact [*mīthāq*] of Allāh, His covenant [*dhimma*] and the covenant of His Messenger. I hereby pledge you my allegiance, trusting that you will conduct yourself in all sincerity, for the sake of Allāh, for the sake of His Messenger, and for the benefit of all the believers, and that you will follow in the footsteps of His Messenger, of Abū Bakr, and of ‘Umar.” But ‘Alī was afraid that he might not be strong enough to cope with the negative criticism to which he would be exposed, so he declined to accept the offer. ‘Abd ar-Raḥmān then took ‘Uthmān (may Allāh be well pleased with him) by the hand, and said to him what he had just said to ‘Alī. ‘Uthmān gave him a positive response, so he stroked the hand of ‘Uthmān and pledged his allegiance to him. ‘Alī (may Allāh be well pleased with him) pledged his allegiance to him also. Then the rest of the people all pledged their allegiance.

Thus it was that ‘Uthmān ibn ‘Affān came to be the Caliph of all the people, by their unanimous agreement. He was a rightful leader [*imām*] until the day he died. He was never guilty of anything serious enough to justify the attempts to impeach him, the accusations of moral depravity, and his eventual assassination, contrary to the claims made by the Rawāfiḍ²⁹⁸ (may they be doomed to perdition!)



²⁹⁸ According to some authorities, the Rawāfiḍ [“Deserters”] are so called because they refused to give their allegiance to Abū Bakr and ‘Umar. Others say that the name was first given to a sect of the Shī‘a in Kūfa, because they deserted their leader, Zaid ibn ‘Alī ibn Ḥusain ibn ‘Alī ibn Abī Ṭālib, when he refused to accede to their demands that he should express abusive condemnation of Abū Bakr and ‘Umar. As used by Sunnī Muslims, the term ar-Rawāfiḍ (and its synonym ar-Rāfiḍa) is commonly applied to the Shī‘a as a whole.

On the Caliphate of ‘Alī ibn Abī Ṭālib (may Allāh be well pleased with him).

As for the Caliphate of ‘Alī (may Allāh be well pleased with him), it came about as a result of the general agreement of the community, and by the consensus of the Companions.

This view of the matter is borne out by the traditional report of Abū ‘Abdi’llāh ibn Baṭṭa, who attributes the following account to Muḥammad ibn al-Ḥanafīyya:

“I was in the company of ‘Alī ibn Abī Ṭālib while ‘Uthmān ibn ‘Affān was under siege. Then a man came along and told us: ‘The Commander of the Believers [*Amīr al-Mu’minīn*] was killed just a little while ago.’ ‘Alī (may Allāh be well pleased with him) sprang to his feet at once, so I grabbed him and held him by the waist, for fear that he might do something rash, but he cried: “Let go of me, you motherless wretch!” Then ‘Alī went to the palace, where he found that ‘Uthmān had indeed been slain, so he made his way to his own house, went inside, and locked the door.

“The people came after him, and started hammering on his door. As soon as they were admitted inside, they said: “Uthmān has been killed, and the people cannot manage without a Caliph. There is no one, as far as we know, who is better qualified for the job than you are.’ But ‘Alī responded to this by saying to them: ‘You do not really want me, for I can serve you better as a minister [*wazīr*] than as a commander [*amīr*].’

“Still the people insisted: ‘We know of no one who is better qualified for the job than you are.’ So he said (may Allāh be well pleased with him): ‘Very well, if you insist on leaving me no choice. In any case, the fact that homage has been paid to me will not be a secret for long, but let me go out to the mosque [*masjid*], so that all those who wish to pledge their allegiance to me may do so there.’ ‘He then left his house (may Allāh be well pleased with him) and went to the mosque, where the people came and pledged their allegiance to him.”

He was therefore a rightful leader [*imām*] from that time on, until the moment when he was murdered, contrary to what is said by the Khawārij,²⁹⁹ for they maintain that he never was a legitimate leader. May they be doomed to perdition!

As for the battle he fought (may Allāh be well pleased with him) against Ṭalḥa, az-Zubair, ‘Ā’isha and Mu‘āwiya, the emphatically stated opinion of Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) is that we should adopt an attitude of strict neutrality [*imsāk*] toward this incident, and indeed toward all the conflict, contention and controversy that flared up amongst them, because Allāh (Exalted is He) will remove it all from their midst on the Day of Resurrection.

As He has said (Almighty and Glorious is He):

And We shall strip away whatever rancor may be in their breasts. As brothers they shall be upon couches set face to face. (15:47)

Besides, from his own perspective, ‘Alī (may Allāh be well pleased with him) was in the right in doing battle with them, because he was firmly convinced of the legitimate character of his leadership [*imāma*]. As we have just explained, he had in fact been appointed to the Imamate and Caliphate by the general agreement of the group of Companions who had functioned as an electoral college [*ahl al-ḥall wa’l-‘aqd*].³⁰⁰ Anyone who decided to back out of this at a later stage, and who actually took up arms against him, would of course be a rebel, a person in revolt against the [duly appointed] leader, so the leader would be quite justified in fighting him.

From the standpoint of those on the other side, notably Mu‘āwiya, Ṭalḥa, and az-Zubair, the battle against ‘Alī was fought because they needed to avenge the death of ‘Uthmān, the rightful Caliph who had been wrongfully slain, and the men who killed him were soldiers in the army of ‘Alī (may Allāh be well pleased with him).

Thus everyone involved could come up with a credible justification [*ta’wīl*]. As far as we ourselves are concerned, therefore, the best course is to adopt an attitude of strict neutrality toward this whole issue, and to leave the verdict in their case to Allāh (Almighty and Glorious is He), for He is the Wisest of judges [*Aḥkam al-ḥākīmīn*] and the Best of deciders [*Khair al-fāṣilīn*]. Our attention should be focused on the faults in our own selves, on the purification of our hearts from the root causes of sinful behavior [*ummahāt adh-dhunūb*],³⁰¹ and of our outer beings from things that pose serious threats to our welfare.

²⁹⁹ See note ²⁴⁷ on p. 217 above.

³⁰⁰ Literally, “the people authorized to loosen and to bind.”

³⁰¹ Literally, “the mothers of sins.”

On the Caliphate of Mu‘āwiya ibn Abī Sufyān.

As for the Caliphate of Mu‘āwiya ibn Abī Sufyān, it became validly established after the death of ‘Alī (may Allāh be well pleased with him), from the moment when al-Ḥasan ibn ‘Alī (may Allāh be well pleased with him and with his father) renounced his own right to the Caliphate and transferred it to Mu‘āwiya.

In addition to any personal reason he may have had, al-Ḥasan was motivated by his genuine concern for the common welfare, which he hoped to secure by sparing the Muslims any further bloodshed.

This also represented the actualization of something that the Prophet (Allāh bless him and give him peace) had foretold, for he had once said about al-Ḥasan (may Allāh be well pleased with him):

This [grand]son of mine is a chieftain [*sayyid*] who will be used by Allāh (Exalted is He) as the agent of reconciliation between two enormously powerful factions.

Mu‘āwiya’s leadership [*imāma*] was thus made completely legitimate by al-Ḥasan’s commitment to him. The year in which he succeeded to the Caliphate was called the Year of the Reunion [*‘Ām al-Jamā‘a*], because it marked the cessation of discord among all members of the Islamic community, and their general agreement to follow the rule of Mu‘āwiya (may Allāh be well pleased with him), since there was no third contender for the Caliphate.

An allusion to his Caliphate can actually be found in a saying of the Prophet (Allāh bless him and give him peace). According to a traditional report, the Prophet (Allāh bless him and give him peace) once said:

The mill [*rahā*] of Islām will go on turning for five and thirty years, or for six and thirty, or for seven and thirty.

What is meant by “the mill” in this tradition [*ḥadīth*] is the vital energy in the religion [*dīn*]. As for the five years that are mentioned, over and

above the thirty, they must belong to the Caliphate of Mu‘āwiya, which lasted for nineteen years and a few months all told, because the first period of thirty years was completed by ‘Alī (may Allāh be well pleased with him), as we have already explained.³⁰²



³⁰² See p. 255 above.

On the special respect due to the wives of the Prophet (Allāh bless him and give him peace), who are regarded as the Mothers of the Believers, and to his daughter Fāṭima (may Allāh be well pleased with her).

We hold a good opinion of all the wives of the Prophet (Allāh bless him and give him peace). We firmly believe that they are the Mothers of the Believers [*Ummahāt al-Mu'minīn*], and that 'Ā'isha (may Allāh be well pleased with her) is one of the most excellent women in the entire universe. Allāh (Exalted is He) has declared her completely innocent of the charges brought against her by the renegades, as we read [in the Qur'ān]³⁰³ and as people will go on reading until the Day of Judgment [*Yawm ad-Dīn*].

It is likewise true of Fāṭima, the daughter of our Prophet (Allāh bless him and give him peace, and may Allāh the Exalted be well pleased with her, and with her husband and her children), that she is one of the most excellent women in the entire universe. It is incumbent upon us to regard her with loving care and affection, just as this is incumbent upon us with respect to her father (Allāh bless him and give him peace).

As the Prophet (Allāh bless him and give him peace) has told us:

Fāṭima is a piece of me. I am troubled by anything that troubles her.³⁰⁴



³⁰³ "They who spread the slander are a gang among you..." (23:11) and: "They are liars in the sight of Allāh." (23:13)

³⁰⁴ *Fāṭimatu bid'atun minnī—yurībunī mā yurībuhā.*

On the early believers who are mentioned and commended by Allāh (Exalted is He) in His Book.

These are the People of the Qurʾān, meaning those whom Allāh has mentioned and commended in His Book, for they are the earliest Emigrants [*Muhājirīn*] and the Helpers [*Anṣār*], who prayed toward both of the *Qibla*'s.³⁰⁵ Allāh (Exalted is He) has said concerning them:

Those who spent and fought before the victory [*fath*] are not on an equal level [with the rest of you]. Such are greater in rank than those who spent and fought afterwards; and unto each Allāh has promised the reward most fair. (57:10)

Allāh has promised such of you as believe and do good works that He will surely make them successors [*la-yastakhlifannahum*]³⁰⁶ in the land, even as He made those who were before them successors [to the previous rulers]; and that He will surely establish for them their religion which He has approved for them, and will give them in exchange, after their fear, security. (24:55)

Muḥammad is the Messenger of Allāh, and those who are with him are hard against the unbelievers, merciful one to another. You see them bowing and falling prostrate [in worship], seeking bounty from Allāh and good pleasure. Their mark is on their faces, the trace of prostration. Such is their likeness in the Torah and their likeness in the Gospel—as a seed that puts forth its shoot, and strengthens it, and it grows stout and rises straight upon its stalk, pleasing the sowers—that through them He may enrage the unbelievers. (48:29)

The following commentary on these words of Allāh (Almighty and Glorious is He) has been handed down to us from Jaʿfar ibn Muḥammad [ibn ʿAlī ibn al-Ḥusain ibn ʿAlī ibn Abī Ṭālib], who transmitted it on the authority of his father:

• **Muḥammad is the Messenger of Allāh, and those who are with him** in hardship and in ease, in the cave [*ghār*] and the reed hut [*ʿarīsh*]. [This is an allusion to] Abū Bakr.

³⁰⁵ The direction of Jerusalem was the first *Qibla*. According to tradition, it was in the second year of the Hijra, in Rajab or Shaʿbān, that the Muslims were commanded to perform their ritual prayers [*ṣalāt*] thenceforth in the direction of the Sacred Mosque [*Masjid al-Ḥarām*] in Mecca, which thus became the second and permanent *Qibla*.

³⁰⁶ The root of this Arabic verb is *kh-l-f*, from which the nouns *khalīfa* [successor; Caliph] and *khalīfa* [succession; Caliphate] are also derived.

- **Hard against the unbelievers.** [This is an allusion to] ‘Umar ibn al-Khaṭṭāb.
- **Merciful one to another.** [This is an allusion to] ‘Uthmān ibn ‘Affān.
- **You see them bowing and falling prostrate [in worship].** [This is an allusion to] ‘Alī ibn Abī Ṭālib.
- **Seeking bounty from Allāh and good pleasure.** [This is an allusion to] Ṭalḥa and az-Zubair, the two disciples [*ḥawāriyā*]³⁰⁷ of Allāh’s Messenger (Allāh bless him and give him peace).
- **Their mark is on their faces, the trace of prostration.** [This is an allusion to] Sa‘d [ibn Abī Waqqāṣ], Sa‘id [ibn Zaid], ‘Abd ar-Raḥmān ibn ‘Awf, and Abū ‘Ubaida ibn al-Jarrāḥ. These make up the ten [who received glad tidings of the promise of Paradise].³⁰⁸
- **Such is their likeness in the Torah and their likeness in the Gospel—as a seed that puts forth its shoot.** This is a reference to Muḥammad (Allāh bless him and give him peace).
- **And strengthens it** by means of Abū Bakr.
- **And it grows stout** by means of ‘Umar.
- **And it rises straight upon its stalk** by means of ‘Uthmān.
- **Pleasing the sowers** by means of ‘Alī ibn Abī Ṭālib.
- **That through them**—through the Prophet (Allāh bless him and give him peace)—**He may enrage the unbelievers.**



³⁰⁷ As explained in note ⁶² on p. 83 above, the term *ḥawārī* is most often applied to a disciple of Jesus (peace be upon him).

³⁰⁸ See note ²⁹³ on p. 255 above.

**On the correctness of adopting a neutral attitude
toward the conflicts that arose among the
Companions (may Allāh be well pleased
with them all).**

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are in agreement concerning the necessity of suspending judgment on the issues over which the Companions (may Allāh be well pleased with them all) came into conflict with one another, of adopting a neutral attitude toward their faults and failings, and of proclaiming their virtues and good qualities.

As we have already explained, whatever may have been the causes and consequences of the discord between ‘Alī, on the one hand, and Ṭalḥa, az-Zubair, ‘Ā’isha and Mu‘āwiya on the other (may Allāh be well pleased with them all), it is now agreed that the verdict on their conduct should be left to Allāh (Almighty and Glorious is He), and that each should be given credit where credit is due.

As Allāh (Almighty and Glorious is He) has said:

And as for those who came after them, they say: “Our Lord, forgive us and our brothers who were before us in the faith, and do not lodge in our hearts any rancor toward those who believe. Our Lord, You are the All-Gentle [*ar-Ra’ūf*], the All-Compassionate [*ar-Rahīm*].” (59:10)

That is a community [*umma*] that has passed away. To their credit is that which they have earned, and to your credit is that which you have earned. And you will not be questioned concerning the things they used to do. (2:134 and 2:141)

The Prophet (Allāh bless him and give him peace) is reported as having said:

When things are said about my Companions, refrain from passing judgment.

In another version of this traditional report, the words attributed to him (Allāh bless him and give him peace) are:

Beware of [passing judgment on] the conflicts that flare up among my Companions, for, even if one of you were to contribute his own weight in gold, it would not equal the measure of one of them, nor would it amount to half as much.

He also said (Allāh bless him and give him peace):

Good betide anyone who has seen me, and anyone who has seen someone who has seen me!³⁰⁹

Do not revile my Companions. If anyone does revile them, may the curse of Allāh be upon him!

According to the traditional account [*riwāya*] of Anas ibn Mālik (may Allāh be well pleased with him), he also said (Allāh bless him and give him peace):

Allāh (Almighty and Glorious is He) has chosen me, and He has chosen my Companions for me, for He has made them my helpers [*anṣārī*] and He has made them my relatives by marriage [*aṣḥārī*]. At the end of the age, there will emerge a set of people who will try to belittle them.

On no account should you eat in the company of such people. On no account should you drink in their company. On no account should you marry into their families. On no account should you perform the ritual prayers together with them. On no account should you pray for them. May the curse [of Allāh] alight upon them!

As reported by Jābir (may Allāh be well pleased with him), Allāh's Messenger (Allāh bless him and give him peace) once said:

Not one of those who made the pledge of allegiance beneath the tree³¹⁰ will enter the Fire of Hell.

As reported by Abū Huraira (may Allāh be well pleased with him), Allāh's Messenger (Allāh bless him and give him peace) also said:

Allāh beheld the people [who fought in the battle] of Badr, and He said: "O people of Badr, do whatever you will, for I have already forgiven you!"

Ibn 'Umar (may Allāh be well pleased with him and with his father) reported that Allāh's Messenger (Allāh bless him and give him peace) once said:

My Companions are just like the stars, so take the word of any one of them and you will be guided aright.

According to yet another traditional report, this one transmitted by

³⁰⁹ *Ṭūbā li-man ra' ānī—wa li-man ra' ā man ra' ānī.*

³¹⁰ The pledge of allegiance known as *Bai'at ar-Ridwān*, which was made beneath a tree at al-Ḥudaibiyya in the sixth year of the Hijra. (See p. 254 above.)

Ibn Buraida on the authority of his father (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) once said:

If one of my Companions should happen to die in a particular country, he will be appointed as an intercessor [*shafi'*] on behalf of the people of that country.

Sufyān ibn 'Uyaina (may Allāh bestow His mercy upon him) has said: "If anyone has a bad word to say about the Companions of the Prophet (Allāh bless him and give him peace), he must be the follower of an heretical sect."



On the duty to obey the leaders of the Muslim community, and other matters on which a consensus has been reached among followers of the orthodox Islamic tradition.

Those who remain faithful to the orthodox tradition of Islām [*ahl as-Sunna*] are unanimously agreed that it is necessary to obey³¹¹ the leaders [*a'imma*]³¹² of the Muslims, to follow their instructions, and to perform the ritual prayer [*ṣalāt*] behind each and every one of them, whether he be pious or immoral, and whether he be just or unjust. The same obedience is due to all those who have been put in charge, or appointed to official posts, or had authority delegated to them by the leaders.

It is not proper to assert that any member of the Muslim community³¹³ is sure to end up in the Garden of Paradise or in the Fire of Hell, whether he be an obedient worshipper or a disobedient sinner, whether he be mature and reasonable or reckless and unstable, unless he is demonstrably guilty of heretical innovation [*bid'a*] and of straying from the path of truth.

They are unanimously agreed on the assigning of major miracles [*mu'jizāt*] exclusively to the Prophets [*anbiyā'*], and of lesser miracles or charismatic gifts [*karāmāt*] to the saints [*awliyā'*].

They also agree that economic cycles of inflation and deflation [*al-ghalā' wa'r-rukḥ*] must be attributed to the workings of Allāh, and are not subject to the control of any of his creatures, such as the sultans and kings, nor to the influence of the stars and planets, as the Qadariyya³¹⁴ and the Mujassimūn³¹⁵ would have us believe.

The correct view of this matter is based on the traditional report of

³¹¹ Literally, to hear and to obey [*as-sam' wa'ṭ-ṭā'a*].

³¹² Plural of *imām*.

³¹³ Literally, the people who pray toward the Ka'ba in Mecca [*ahl al-Qibla*].

³¹⁴ See note ²⁴⁰ on p. 214 above.

³¹⁵ The Corporealists, so called because they ascribe a physical body [*jism*] to Allāh.

Anas ibn Mālik (may Allāh be well pleased with him), according to whom Allāh's Messenger (Allāh bless him and give him peace) once said:

The market forces of inflation and deflation [*al-ghalā' wa'r-rukhs*] are two units from the armies of Allāh. The name of one of them is scarceness [*raghba*], and the name of the other is scariness [*rahba*]. Whenever Allāh wishes to inflate the price of a particular commodity, he instills a sense of scarceness in the hearts of the merchants, so they hoard that commodity. But when He wishes to deflate the price of an article, He instills a sense of scariness in the breasts of the traders, so they rush to get it off their hands.

The best course for the shrewd and intelligent believer to take is to follow the traditional path, and not to indulge in heretical innovation [*an yattabi'a wa lā yabtadi'a*]. He should beware of going to extremes, of getting too far out of his depth, and of taking too much upon himself, in case he loses his way, makes a serious slip, and meets his downfall.

As 'Abdu'llāh ibn Mas'ūd (may Allāh be well pleased with him) used to say: "Follow the traditional path and do not indulge in heretical innovation, then you will stay out of trouble."

Mu'ādh ibn Jabal (may Allāh be well pleased with him) once said: "Beware of probing into matters that are very obscure, and of saying 'What can this be?' to everything you come across."

When Mujāhid (may Allāh bestow His mercy upon him) came to hear these words of Mu'ādh's, he remarked: "We had always been in the habit of saying 'What can this be?' to everything we came across, but not anymore!"

It is incumbent upon the believer to follow the Sunna and the Jamā'a. The Sunna is the exemplary precedent [*mā sanna*] set by Allāh's Messenger (Allāh bless him and give him peace), while the Jamā'a is the common practice agreed upon by the Companions of Allāh's Messenger (Allāh bless him and give him peace) during the Caliphate of the Four Imāms, the rightly guided Caliphs [Abū Bakr, 'Umar, 'Uthmān and 'Alī] (may Allāh be well pleased with them all).

The believer ought not to emulate the heretical innovators [*ahl al-bida'*], nor should he give them any credit. He should not even salute them with the Islamic greeting, because our Imām, Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him) has said: "If someone gives the Islamic greeting to a person who is guilty of heretical innovation [*ṣāhib bid'a*], he is likely to become fond of that person, in view of the saying

of the Prophet (Allāh bless him and give him peace): ‘Let the salutation “Peace!” be widely used amongst you, for then you will come to love one another.’”

The believer should not sit in the company of such people, nor should he get close to them. He should not offer them his congratulations on festive occasions and at times of rejoicing. He should not offer his prayers when they die, and he should not ask for mercy on their behalf when their names are mentioned in his hearing.

On the contrary, he should keep them at a distance and treat them with hostility, for the sake of Allāh (Almighty and Glorious is He), remaining firmly convinced of the futility of the doctrine of those who promote heretical innovation, and thereby securing for himself a bountiful recompense and an abundant reward. We know from a traditional report that the Prophet (Allāh bless him and give him peace) once said:

If someone looks askance at a person who is guilty of heretical innovation, hating him for Allāh’s sake, Allāh will fill that someone’s heart with security [*amn*] and faith [*īmān*]. If someone rebuffs a person who is guilty of heretical innovation, hating him for Allāh’s sake, Allāh will guarantee his safety on the Day of Resurrection. If someone looks down in contempt on a person who is guilty of heretical innovation, Allāh (Exalted is He) will raise his status in the Garden of Paradise by a hundred degrees.

But if someone greets such a person with glad tidings, or with anything that will make him feel happy, he must not have taken seriously the revelation which Allāh (Exalted is He) sent down to Muḥammad (Allāh bless him and give him peace).

According to the report handed down by Abu’l-Mughīra, on the authority of Ibn ‘Abbās (may Allāh be well pleased with him and with his father), Allāh’s Messenger (Allāh bless him and give him peace) once said:

Allāh (Almighty and Glorious is He) will refuse to accept the good deed of a person who is guilty of heretical innovation, until he gives up his innovation.

Fuḍail ibn ‘Iyād (may Allāh bestow His mercy upon him) has said: “If someone is friendly toward a person who is guilty of heretical innovation, Allāh will render his good work null and void, and He will remove the light of faith [*nūr al-īmān*] from his heart. If Allāh (Almighty and Glorious is He) lets it be known about any man that he feels hatred toward a person who is guilty of heretical innovation, you

should beseech Allāh (Exalted is He) to forgive his sins, even if his good works are few and far between. And if you happen to catch sight of an heretical innovator [*mubtadi'*] on the road, you had better take a different road!”

Fuḍail ibn ‘Iyāḍ (may Allāh bestow His mercy upon him) has also said: “I once heard Sufyān ibn ‘Uyaina (may Allāh bestow His mercy upon him) saying: ‘If someone follows the funeral procession [*janāza*] of an heretical innovator, he will not cease to be exposed to the displeasure of Allāh (Exalted is He), until he turns around and leaves it.’”

The Prophet himself (Allāh bless him and give him peace) has cursed the heretical innovator, for he has said (Allāh bless him and give him peace):

If a person originates a mischievous innovation [*aḥdatha hadathan*], or offers hospitality to a mischief-making innovator [*muhdith*], may he be exposed to the curse of Allāh, of the angels, and of all mankind, and may Allāh refuse to accept from him both the full load [*ṣirf*] and the half load [*‘idll*].

What he means by ‘the full load’ is the performance of obligatory religious duty [*farīḍa*], and by ‘the half load’ he means the supererogatory act of worship [*nāfila*].

Abū Ayyūb as-Sijistānī (may Allāh bestow His mercy upon him) is reported as having said:

“If a man is told about the Sunna, and he responds by saying: ‘Never mind about that! Talk to us about what is in the Qur’ān,’ you can be sure that he has gone astray.”



On the distinctive features of the various sects responsible for the introduction of heretical innovations [*ahl al-bida'*].

You need to be aware that the various sects responsible for the introduction of heretical innovations [*ahl al-bida'*] have distinctive features by which they can be recognized.

The distinctive feature of the proponents of a particular heretical innovation can be identified by noting the term of contempt by which they choose to misrepresent the loyal followers of the Tradition [*ahl al-Athar*].

In the case of the Freethinkers [*Zanādiqa*],³¹⁶ it is the fact that they refer to the followers of the Tradition as the “Trash Collectors” [*Ḥashwiyya*],³¹⁷ and that they would like to see the traditions [*āthār*] dismissed as completely worthless.

The distinctive feature of the Qadariyya³¹⁸ is the fact that they refer to the followers of the Tradition as “Compulsives” [*Mujbara*].³¹⁹ In the case of the Jahmiyya³²⁰ it is the fact that they refer to the followers of the Tradition³²¹ as “Anthropomorphists” [*Mushabbihā*].³²²

³¹⁶ Some authorities derive the word *Zindīq* (of which *Zanādiqa* is the plural form) from the Persian *Zand* or *Zend*, meaning the commentary on the book of Zoroaster. The Arabic lexicographers give a wide range of meanings for *Zindīq*, including: “Dualist; atheist; one who believes in the eternity of this world; a follower of Mani or Mazdak; one who does not follow any religion; a freethinker.” (See: E.W. Lane, *Arabic-English Lexicon*, art. *Z-N-D-Q*.) According to L. Massignon: “The polemics of the conservatives describe as a *zindīq* ... any one whose external profession of Islām seems to them not sufficiently sincere.” (See: *SEI*, art. *ZINDĪQ*.)

³¹⁷ According to the anonymous author of the article ḤASHWĪYA in *SEI*: “ [This is] a contemptuous term for those among the men of Tradition (*aṣḥāb al-ḥadīth*) who recognized the coarsely anthropomorphic traditions as genuine, without criticism and even with a kind of preference, and interpreted them literally.”

³¹⁸ On the Qadariyya, see note ²⁴⁰ on p. 214 above.

³¹⁹ The *Mujbara* (also known as the *Jabariyya*) are a sect who condone “compulsive” behavior, since they assert that man has no power whatsoever to control his own actions, and that Allāh compels His servants to commit sins.

³²⁰ On the *Jahmiyya*, see note ¹⁸⁵ on p. 183 above.

³²¹ In this particular sentence, the author uses the term *ahl as-Sunna*, rather than *ahl al-Athar*, which is otherwise repeated throughout the paragraph. The terms are clearly synonymous in this context.

³²² On the Anthropomorphists [*Mushabbihā*], see note ¹⁷¹ on page 178 above.

The distinctive feature of the Rāfiḍa³²³ is the fact that they refer to the loyal followers of the Tradition as “Schismatics” [*Nāṣibiyya*].³²⁴

None of this represents anything more than fanatical bigotry [*‘aṣabiyya*] and fierce animosity toward the loyal followers of the Sunna, who are properly designated by one term only, and that is *Aṣḥāb al-Ḥadīth* [Adherents of the Tradition of the Prophet (Allāh bless him and give him peace)].

The proponents of heretical innovations may try to affix their own labels to them, but they simply will not stick, just as the unbelievers [*kuffār*] of Mecca failed to make their labels stick to the Prophet (Allāh bless him and give him peace). They called him a sorcerer [*sāḥir*], a poet [*shā‘ir*], a man possessed by the jinn [*majnūn*], a person under a spell [*maftūn*], and a fortuneteller [*kāhin*], but he had only one proper appellation in the sight of Allāh, in the sight of His angels, and in the sight of His human beings, His jinn, and all the rest of His creatures. That proper appellation of his was Prophetic Messenger [*Rasūl Nabī*], free from all defects.

Behold, how they coin similitudes for you, and so they go astray, and cannot find a path! (17:48)

This concludes the material we have compiled for inclusion in the chapter devoted to knowledge of the Creator [*bāb ma‘rifat aṣ-Ṣāni‘*]. It represents a brief and concise account of Islamic belief, according to the doctrine of the orthodox community [*‘alā madhhab ahl as-Sunna wa’l-Jamā‘a*].³²⁵

We shall now add two supplementary subsections, containing subject matter of which the intelligent believer must on no account be left in ignorance, if he intends to pursue the evidence of the truth that is provided by the authentic traditional sources.

One of these two subsections will explain why it is not permissible to ascribe certain attributes [*ṣifāt*] to the Maker [*Bārī’*]. It will also describe the moral virtues and imperfections of His human servants

³²³ On the Rāfiḍa (also known as the Rawāfiḍ), see note ²⁹⁸ on p. 262 above.

³²⁴ The Nāṣibiyya are a subdivision of the Khawārij (see note ²⁴⁷ on p. 217 above.)

³²⁵ As the author has explained, the *Sunna* is the exemplary precedent set by Allāh’s Messenger (Allāh bless him and give him peace), and the *Jamā‘a* is the common practice agreed upon by the Companions of Allāh’s Messenger (Allāh bless him and give him peace) during the Caliphate of the Four Imāms, the rightly guided Caliphs [Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī] (may Allāh be well pleased with them all).

[*akhlāq al-‘ibād wa’n-naqā’iṣ*], with an explanation of what is permissible in this regard.

The second subsection* will give an account of the doctrines of the sects [*firaq*] that have gone astray from the path of right guidance, through rejecting the traditional evidence of the truth concerning the Day of Judgment and Reckoning [*Yawm ad-Dīn wa’l-Muḥāsaba*].



* In this edition, the English translation of the second supplementary subsection appears as Appendix 2, “Concerning the Sects”.

Supplementary Subsection

On those attributes which may not be applied to the Maker [Bāri'] (Almighty and Glorious is He), on those characteristics which cannot conceivably be ascribed to Him, and on what is actually permissible in this regard.

It is not permissible to apply any of the following attributes [*ṣifāt*] to the Maker [Bāri'] (Almighty and Glorious is He):

Ignorance [*jahl*]; doubt [*shakk*]; supposition [*ẓann*]; presumption [*ghalabat aẓ-ẓann*]; absentmindedness [*sahw*]; forgetfulness [*nisyān*]; drowsiness [*sīna*]; sleep [*nawm*]; loss of consciousness [*ghalaba*]; inadvertence [*ghafla*]; incapacity [*ʿajz*]; death [*mawt*]; dumbness [*kharas*]; deafness [*ṣamam*]; blindness [*ʿamā*]; appetite [*shahwa*]; aversion [*nufūr*]; propensity [*maīl*]; disgruntlement [*ḥarad*]; exasperation [*ghaiẓ*]; sadness [*ḥuẓn*]; regret [*taʿassuf*]; distress [*kamad*]; grief [*hasra*]; anxiety [*talāhhuf*]; agony [*alam*]; enjoyment [*ladhdha*]; gaining advantage [*naḥʿ*]; suffering loss [*maḍarra*]; desire [*tamannī*]; determination [*ʿaẓm*]; falsehood [*kidhb*].

It is not permissible for Him to be called “Faith [*īmān*],” contrary to the doctrine of the Sālimiyya³²⁶ and the construction they place upon His words (Almighty and Glorious is He):

And whoever disbelieves in the faith, his work is all in vain.³²⁷ (5:5)

This is correctly interpreted as meaning that if a person disbelieves in the necessity of faith [*wujūb al-īmān*], he is like someone who disbelieves in the Messenger (Allāh bless him and give him peace) and the commandments and prohibitions which he has communicated to us from Allāh (Almighty and Glorious is He).

³²⁶ For a full account of the Sālimiyya sect, see pp. 442–45 below.

³²⁷ *wa man yakfur bi'l-īmāni faqad ḥabīṭa ʿamaluhu.*

It is not permissible for Him to be described (Almighty and Glorious is He) as obedient [*muṭīʿ*] to the women of the world, nor as making them pregnant [*muḥbil*].

Neither limits nor termination can apply to Him; neither “before” nor “after”; neither “beneath” nor “in front of”; neither “behind” nor “how?” Because this is all that the sacred law [*sharʿ*] has given us to understand, except for one fact that we have previously mentioned,³²⁸ namely that He has established Himself on the Throne [*ʿalaʿl-ʿarshī stawā*], according to the information conveyed to us by the Qurʿān³²⁹ and the traditions [*akhbār*].

Indeed, He (Almighty and Glorious is He) is the Creator of all the dimensions, and quantitateness [*kammiyya*] is yet another category that is not applicable to Him.

There is some disagreement as to whether it is permissible to use the term “person” [*shakhṣ*]³³⁰ with reference to Him (Almighty and Glorious is He). Those who consider it permissible can support their view by quoting the words of the Prophet (Allāh bless him and give him peace), who said, according to the tradition [*ḥadīth*] of al-Mughīra ibn Shuʿba (may Allāh be well pleased with him):

There is no person [*lā shakhṣ*] more jealous than Allāh, and there is no person fonder of apologies than Allāh.³³¹

As for those who regard this as inadmissible, they base their argument on the fact that the wording of the traditional report [*khabar*] is not unequivocal where the term “person” is concerned, since it is more than probable that the meaning of the expression is simply: “There is no one more jealous than Allāh [*lā aḥada aḡhyaru minaʿllāh*],” and some versions of the tradition have in fact come down to us with precisely this wording.

It is not permissible for Him to be called by any of the following epithets:³³²

Fāḍil: (1) Surpassing. (2) Eminent, excellent, superior, distinguished, deserving, worthy. (3) Erudite. (4) Cultured and refined.

³²⁸ See above, pp. 176–80.

³²⁹ 20:5 and 25:59.

³³⁰ From its original meaning, “the bodily form or figure of a man, or of some other object or thing, as seen from a distance,” the word *shakhṣ* came to signify “a person, a being, an individual.”

³³¹ *lā shakhṣa aḡhyaru minaʿllāh—wa lā shakhṣa aḡabbu ilaihiʿl-maʿādhīru minaʿllāh.*

- ‘*Atīq*: (1) Outstripping. (2) Admirably generous or excellent. (3) Fine, delicate, comely. (4) Emancipated, freed from slavery.³³³ (5) Old, ancient.³³⁴ (6) Wine.
- Faqīh*: (1) Possessing knowledge and understanding. (2) A legist, an expert in the canonical jurisprudence [*fiqh*] of Islām.
- Fahīm*: Good at comprehending, shrewd, sensible, discerning, judicious, intelligent.
- Fatīn*: Clever, smart, astute, sagacious, perspicacious, bright, intelligent.
- Muḥaqqiq*: (1) Scrutinizing, meticulous, careful to ascertain the true facts. (2) A literary editor and critic.
- ‘*Āqil*: (1) Intelligent, reasonable, understanding, sensible, rational, discerning, prudent, judicious, wise. (2) In full possession of one’s mental faculties, *compos mentis*, sane in mind. (3) One who pays the bloodwit to the heirs of a person who has been killed unintentionally.
- Muwaqqar*: (1) Venerable, reverend. (2) Heavily laden.
- Ṭayyib*: (1) Good, pleasant, agreeable. (2) Well-disposed, friendly, kindly. (3) Delicious, tasty.

There are some, however, who maintain that *Ṭayyib* is permissible as an epithet for Allāh (Almighty and Glorious is He.)

³³² Many of the Arabic words in this list have several possible meanings, or at least several distinctly significant shades of meaning. This makes it rather difficult for the translator to offer a single word, or even a short phrase, as a reasonably exact English equivalent of each Arabic term. In some cases, the author himself (may Allāh be well pleased with him) has drawn attention to an ambiguity, and has added a helpful note of clarification. For a satisfactory understanding of this passage, however, it seems necessary to provide a full range of possible meanings and nuances for each of the Arabic terms listed here as inappropriate epithets for Allāh (Almighty and Glorious is He).

³³³ In addition to his more commonly known appellation *aṣ-Ṣiddīq* [the Champion of Truth], Abū Bakr (may Allāh be well pleased with him) was also given the surname *al-‘Atīq*. According to one traditional account, this was in recognition of his having been told by the Prophet (Allāh bless him and give him peace) that he was emancipated [*‘atīq*] from the Fire of Hell and assured of a place in the Garden of Paradise.

³³⁴ The adjective ‘*atīq* is usually interpreted in this sense when it occurs in the Qur’ān as an appellation of the Ka’ba, because it was the first house founded upon the earth:

The first House established for mankind was that at Becca [= Mecca], a blessed place, and a guidance to all beings. (3:96)

Let them then finish with their self-neglect and let them fulfill their vows, and let them go around the Ancient House [*al-Bait al-‘Atīq*]. (22:29)

There are things therein profitable to you unto a stated term; and afterward their lawful place of sacrifice is by the Ancient House [*al-Bait al-‘Atīq*]. (22:33)

‘Ādiyy: Old, ancient.

This cannot be appropriate, because it is the adjective applied to the era of the [ancient and extinct] tribe of ‘Ād, which was brought into existence at a certain point in time [*muḥdath*].

Muṭīq: Competent, capable, possessing a faculty or capability [*tāqa*].

This cannot be applied to Allāh (Almighty and Glorious is He), because He is the Creator of every faculty or capability [*tāqa*], and all faculties or capabilities are finite [*mutanāhiya*].

Mahfūz: (1) Kept safe, preserved, treasured, taken care of.
(2) Committed to memory.

This cannot be appropriate as an epithet for Allāh (Almighty and Glorious is He), because He is the Preserver [*al-Ḥāfiẓ*].³³⁵

Sexual intercourse [*mubāshara*] cannot be attributed to Him.³³⁶

It is not permissible to describe Him as *muktasib* [acquisitive],³³⁷ because an acquisition is brought into existence at a given point in time [*muḥdath*], by means of a capacity for novel invention [*qudra muḥditha*], and Allāh (Exalted is He) is far above and beyond anything of this kind.

Nonexistence [*‘adam*] is inconceivable with respect to Him, for He is Infinitely Pre-Existent [*Qadīm lā bi-qidam*]. There is no starting point to His existence [*lā awwal li-wujūdih*], contrary to the assertion made by Ibn Kullāb, to the effect that He is Pre-Existent, but not infinitely so [*Qadīm bi-qidam*].

He is also Infinitely Enduring [*Bāqin lā bi-bāqā’*]. Infinite are the facts of which He (Almighty and Glorious is He) has knowledge, and infinite are the destinies which He has the power to determine,³³⁸ contrary to the doctrine propagated by the Mu‘tazila,³³⁹ who would have us believe that these are finite.

³³⁵ *Ḥāfiẓ* is the active participle of the root ḥ-f-ẓ, while *mahfūz* is the passive participle of that same root. The latter is applied in the Qur‘ān (85:22) to the “Treasured Tablet” [*Lawḥ Mahfūz*], on which the Divine decrees have been inscribed from all eternity.

³³⁶ While the term *mubāshara* does usually refer specifically to “the [enjoyment of] contact with a woman, skin to skin,” with the implication that this involves sexual intercourse, it is possible that this statement is intended as a more general refutation of certain anthropomorphic doctrines, in which case it should be rendered: “It is not permissible to attribute any form of physical contact [*mubāshara*] to Him.”

³³⁷ According to the Arabic lexicographers, the full sense of the term *muktasib* is: “One who applies himself with skill and diligence to get [or obtain, or acquire, or gain, or earn] sustenance.” (See: E.W. Lane, *Arabic-English Lexicon*, art. K–S–B.)

³³⁸ *Huwa* (‘azza wa jalla) ‘Ālimun bi-ma‘lūmātin ghairi mutanāhiya—*Qādirun bi-maqdūrātin ghairi mutanāhiya*.

³³⁹ See note 174 on p. 178 above.

As for those attributes which it is permissible to ascribe to Him (Almighty and Glorious is He), they include happiness [*farah*], laughter [*ḍahk*], anger [*ghaḍab*], displeasure [*sakhaṭ*] and contentment [*riḍā*]. (We have already mentioned this at the beginning of the chapter.)

It must be permissible to refer to Him as “[there to be] Found” [*Mawjūd*],³⁴⁰ since He has said (Almighty and Glorious is He):

And as for those who disbelieve, their works are as a mirage in a spacious plain.
The thirsty man supposes it to be water, till he comes to it and finds it is nothing,
and instead of it he finds Allāh [*wajada’llāha ’indahū*]. (24:39)

It must also be permissible to refer to Him as “a Thing” [*Shai’*], in view of His own words (Exalted is He):

Say: “What thing [*ayyu shai’in*] is greatest in testimony?” Say: “Allāh.” (6:19)

He may properly be referred to as “a Person” or “an Individual” [*Nafs* or *Dhāt* or ‘*Ain*],³⁴¹ without any anthropomorphic comparison being implied, as we have previously explained.

He may be referred to as “Being” [*Kā’in*],³⁴² without specific definition, in view of His own words (Exalted is He):

And Allāh is Aware of all things [*kāna’llāhu bi kulli shai’in ‘Alīmā*]. (33:40)

And Allāh is Watchful over all things [*kāna’llāhu bi kulli shai’in Raqībā*]. (33:52)

It is permissible to characterize Him as all of the following:³⁴³

Qadīm: Ancient [without beginning], Infinitely Pre-Existent, Sempiternal.³⁴⁴

Bāqīn:³⁴⁵ Everlasting, Eternal.

³⁴⁰ As the passive participle of the verb *wajada*, the word *mawjūd* means simply “found.” By extension, it then comes to signify: (1) There to be found, available, on hand, existing, existent. (2) Actually present. (3) A living being.

³⁴¹ As used in non-specific contexts, these three Arabic words are virtual synonyms, and, like “a person” or “an individual” in corresponding English usage, they mean little more than “someone.”

³⁴² The Arabic word *kā’in* is the participle of the verb “to be” [*kāna*], so it could also be translated as “one who is.” Here, as in many instances in this section of his work, the author (may Allāh be well pleased with him) is making a point which defies straightforward translation into English, since it is so inextricably bound up with the subtleties of Arabic word and sentence formation.

³⁴³ As in the case of the impermissible epithets listed previously (see pp. 281–84 above), many of these Arabic terms have a wide range of possible meanings and nuances. In this case, however, the translator has confined himself to supplying only the more directly relevant English equivalents, since the author himself (may Allāh be well pleased with him) has provided quite extensive notes of explanation in most instances.

³⁴⁴ As an ordinary adjective, *qadīm* means “old; ancient”—as in *māl qadīm* [old, or long-possessed, property.] As an epithet applied to Allāh, *al-Qadīm* is often reinforced by the addition of *al-Azālī* [Existing from all eternity].

³⁴⁵ Since the final -n is not a root consonant, the word assumes the form *al-Bāqī* when the definite article is prefixed to it.

Mustafī^ʿ: Able, Capable.

This is permissible because *istitāʿa* [ability, capability] is synonymous with *qudra* [ability, capability; power], and *qudra* is certainly attributed to Him.³⁴⁶

ʿĀrif: Knowing, Cognizant, Aware.

Matīn: Firm, Steadfast.³⁴⁷

Wāthiq: Confident, Certain, Sure.

Dārin:³⁴⁸ Knowing, Cognizant, Aware.

All of these [*ʿĀrif*, *Matīn*, *Wāthiq* and *Dārin*] are permissible because they are subsumed under the meaning of *al-ʿĀlim* [the All-Knowing],³⁴⁹ and we know of nothing in the sacred law [*sharʿ*], nor in the usage of the Arabic language [*luḡha*], that would indicate their inappropriateness. We can in fact quote these words of the poet:

O Allāh, I know not, and You are the Knower
Allāhumma lā adrī wa Antaʿd-Dārī.

Rāʾin:³⁵⁰ Seeing; Perceptive. This is also permissible because it is subsumed under the meaning of *al-ʿĀlim* [the All-Knowing].

Muttaliʿ: Well Informed, Thoroughly Acquainted.

It is permissible to characterize Him as being Well Informed about, or Thoroughly Acquainted with His creatures and His servants, in the sense of being All-Knowing [*ʿĀlim*] where they are concerned.

Wājid: Perceptive. Likewise in the sense of All-Knowing [*ʿĀlim*].

Jamīl: Beautiful in character.

Mujmil: Beautiful in action. That is to say, in His liberality toward His creatures.

Dayyān: Requirer.

It is permissible to characterize Him thus in that He is One who recompenses His servants for their deeds. The word is derived from the same root as *dīm*, which means “reckoning” [*hīsāb*]. According to the

³⁴⁶ See page 174 above.

³⁴⁷ Allāh (Exalted is He) describes Himself in the Qurʾān (51:58) as *Dhuʿl-Quwwatiʿl-Matīn*. Pickthall translates this as “the Lord of unbreakable might,” while ʿA. Yūsuf ʿAlī prefers “Lord of Power, Steadfast (for ever).”

³⁴⁸ Since the final -n is not a root consonant, the word assumes the form *al-Dārī* (pronounced *ad-Dārī*) when the definite article is prefixed to it.

³⁴⁹ See p. 174 above, where the author (may Allāh be well pleased with him) states that the believer must acknowledge, as an article of faith, that Allāh (Exalted is He) is “Knowing in the sense of having knowledge [*ʿĀlimun bi-ʿilm*].”

³⁵⁰ Since the final -n is not a root consonant, the word assumes the form *al-Rāʾī* (pronounced *ar-Rāʾī*) when the definite article is prefixed to it.

proverbial saying: “As you repay, so shall you be repaid [*kamā tadīnu tudān*],” and Allāh describes Himself in the Qur’ān as “Master of the Day of *Dīn*”³⁵¹—that is, of the Day of Reckoning.

The term may also be applied to Him in the sense that He is the Lawgiver [*Shāri’*] for His servants, meaning that He has prescribed a form of religious worship [*ibāda*] and a sacred law [*shar’iā*], that He has summoned them to follow it as their obligatory duty, and that He will then recompense them according to how they act in fulfillment of that duty.

Muqaddir: One who determines or decrees. (1) In the sense of predetermination [*taqdir*], as in His words (Almighty and Glorious is He):

Surely We have created everything in predetermined measure [*bi-qadar*]. (54:49)

Glorify the Name of your Lord the Most High, who created and shaped, who determined [*qaddara*] and guided. (87:1–3)

(2) In the sense of information [*khabar*], as in His words (Almighty and Glorious is He):

Except his wife, of whom We had decreed [*qaddarnā*] that she should be among those who stay behind. (15:60)

In other words: “We had informed [*akhbarnā*] Lot (peace be upon him) that his wife was one of those who would remain behind in torment, while the rest of his family escaped with him.”

When used in reference to Allāh, the term must not convey the meaning of guesswork and doubtful speculation [which it may carry in some ordinary contexts].³⁵² Exalted is Allāh, far above and beyond anything of the kind!

Nāẓir: Observer.

This is permissible in the sense that He is One who sees [*Rā’in*], who consciously perceives [*Mudrik*] things, but not when it is synonymous with *mutarawwin* [one who ponders and reflects] or *mutafakkir* [one who cogitates and meditates].

Shafīq: Kind, Compassionate.

It is permissible in this sense, when it refers to His mercy and gentle kindness toward His creatures, but not when it bears implications of fear and sadness.³⁵³

³⁵¹ *Māliki Yawmī’ d-Dīn*. (1:4)

³⁵² The Arabic verb *qaddara* (of which *taqdir* is the verbal noun, and *muqaddir* the active participle) has a wide range of possible meanings. In some contexts it signifies “to surmise, guess, assume, presume, suppose....”

³⁵³ As an ordinary adjective, *shafīq* sometimes means “sympathetic, affectionate, tender, kind,” but it may also mean “fearful, filled with unhappy misgivings.”

Rafīq: Gentle, Tender.

This is permissible only when intended to convey the sense of His compassion and tender disposition toward His creatures, not if it would be understood as referring to the efficient and convenient handling of worldly affairs, and to ensuring immunity from their consequences.³⁵⁴

Sakhiyy: Liberal, Bountiful, Munificent, Generous.

Karīm: Generous, Liberal, Munificent, Beneficent.

Jawād: Liberal, Generous, Bountiful, Munificent.

Sakhiyy is permissible in this sense, as a synonym of *Karīm* and *Jawād*, because the meaning common to all three terms is Allāh's bountiful favor [*tafaḍḍul*] and beneficence [*iḥsān*] toward His creatures. It must not be intended, however, to convey the notion of softness [*rakhāwa*] and pliability [*līm*], which it may sometimes signify in ordinary linguistic usage, as for instance in the expressions *arḍ sakhiyya* [a piece of earth that is soft and easy to work] and *qirtās sakhiyy* [a pliable sheet of paper].³⁵⁵

Āmir: Commanding; One who issues positive commandments.

Nāhin:³⁵⁶ Prohibiting; One who lays down negative commandments or prohibitions.

Muḥarrim: Illegitimizing; One who declares certain things, and certain actions, to be illegitimate or unlawful [*ḥarām*].

Fāriḍ: Obligating; One who imposes obligatory religious duties [*farā' id*].

Mulzim: Enjoining; One who makes the fulfillment of certain obligations compulsory.

Mūjib: Necessitating; One who places His servants under the necessity of performing certain duties.

Nāḍib: Recommending; One who urgently recommends certain forms of behavior, even if He has not prescribed them as absolutely essential.

³⁵⁴ As an ordinary adjective, *rafīq* means: (1) Gentle, soft, tender, gracious, courteous, civil. (2) Neat or skillful in work or operation, whence the expression *hādha'l-amru rafīqum bika* ["This business is easy, or convenient, for you.">(As a noun, *rafīq* means "a companion, [especially] a traveling companion.")

³⁵⁵ In these and similar expressions, as the author notes, the adjective *sakhiyy* (or *sakhiyya*, when it is required to agree with a grammatically feminine noun, such as *arḍ*) is synonymous not with *karīm* and *jawād*, but with *layyīn*, meaning "soft; flabby, feeble; flexible, pliable, yielding; pliant, supple, resilient, elastic, tractable."

³⁵⁶ Since the final -n is not a root consonant, the word assumes the form *al-Nāhī* (pronounced *an-Nāhī*) when the definite article is prefixed to it.

- Murshid*: Director, Guide; One who shows His servants the right path.
- Qāḍīn*:³⁵⁷ Judge; One who preordains the fate [*qāḍā'*] of His creatures.
- Ḥākim*: Ruler, Governor. (As we have already mentioned elsewhere in this work.³⁵⁸)
- Wā'id*: Promising; One who promises to reward His servants for obedient conduct.
- Mutawā'id*: Threatening, Menacing; One who threatens to punish His servants for disobedient conduct.
- Mukhawwif*: Fear-inspiring; One who puts His servants in fear of disobeying Him.
- Muḥadhdhir*: Cautioning; One who warns His servants to beware of disobeying Him.³⁵⁹
- Dhāmm*: Blaming, Dispraising; One who gives blame where blame is due.
- Mādiḥ*: Praising, Commending; One who gives praise where praise is due.
- Mukhātib*: Conversing, Discouring; One who may address a servant of His in intelligible speech.
- Mutakallim*: Speaker; One who uses the spoken word.
- Qā'il*: Sayer; One who utters sayings in language intelligible to His human creatures.

All of these [*Mukhātib*, *Mutakallim* and *Qā'il*] can be traced back to the same concept, namely that the faculty of speech [*kalām*] is rightly attributed to Him.

- Mu'dim*: Annihilating; One who can cause things to cease to exist. [In some contexts, however, the same word means “deprived, destitute, reduced to nought, unmade.” This passive meaning is relevant to the first sentence in the following paragraph.]

It is permissible to characterize Him as *Mu'dim* in the sense that He has not been caused to exist [*lam yūjad*] and has not been made [*lam yuf'al*]. The same epithet is also appropriate in the sense that He is One

³⁵⁷ Since the final -n is not a root consonant, the word assumes the form *al-Qāḍī* when the definite article is prefixed to it.

³⁵⁸ See p. 172 above.

³⁵⁹ The verb *yuhadhdhiru*, of which *muḥadhdhir* is the corresponding active participle, occurs twice in the Qur'ān:

Allāh warns you to beware [*yuhadhdhirukum*] of Himself. (3:28 and 30)

who annihilates that which He has brought into existence [*mā awjadahu*], after having caused it to exist [*bā' da tjadihī*], by depriving it of continued survival, with the result that it becomes nonexistent [*yan' adim*].

Fā'il: Active; Effective; Doer; One who does things; One who effectively brings things about.

It is permissible to characterize Him as such in the sense that He is One who originates the essence of whatever He does [*Mukhtari' un li-dhāti mā fa'ala*], who creates it [*Khāliqun lah*], and who brings it into being through His power [*Jā'il bi-qudratih*].

Only in this sense can the epithet properly be applied to Him, not in the sense of physical contact [*mubāshara*] with things, because what this actually signifies is the mutual encounter and contiguity of material substances, and Allāh (Glory be to Him) is Exalted far above and beyond anything of the kind!

Jā'il: One who brings things about; One who can cause a thing to assume a certain form, or to serve a particular purpose.

It is permissible to characterize Him as such in the sense that He is One who acts [*Fā'il*], and whose action produces a result [*fi' luhu maf'ūl*]. To quote His own words (Exalted is He):

And We have brought about [*ja'alnā*]³⁶⁰ the night and the day, to serve as two signs. (17:12)

The act of bringing about [*ja'l*] may also convey the sense of deciding by decree [*hukm*]. For instance, He has said (Almighty and Glorious is He):

We have decreed that it should be [*ja'alnāhu*] an Arabic Qur'an. (43:3)

Tārik: Cancellor; One who may cancel out what He has done. [In ordinary contexts, *tārik* often means "leaving, abandoning; abstaining, refraining."]

It is in fact permissible to characterize Him as One who may cancel things out, just as He has been characterized as One who effectively brings things about [*Fā'il*], in the sense that He may do something that is the opposite of something else He has done, as a substitute for what He did in the first place [*badalan min al-awwal*], by means of His universal and all-embracing power. This epithet may not be applied to Him, however, if it could be understood to convey the [more ordinary]

³⁶⁰ *Jā'il* is the active participle corresponding to the verb *ja'ala*, of which the form *ja'alnā* is used when the grammatical subject is first person plural.

meaning of curbing the lower self [*nafs*] and obliging it to abstain from what it is tempted to do.

Mūjid: Originator; One who brings into being.

It is permissible to characterize Him by saying that He brings into being [*yūjid*], in the sense that He creates [*yakhluq*].

Mukawwin: Originator; One who brings into being.

This epithet may also be applied to Him, as a synonym of *Mūjid*.

Muthbit:³⁶¹ One who establishes and confirms.

It is permissible to characterize Him thus, in the sense that He can endow a particular thing with permanence [*baqā'*] and stability [*thabāt*].

To quote His own words (Almighty and Glorious is He):

Allāh confirms [*yuthabbitu*] those who believe with the firm saying [*bi'l-qawli' th-thābit*]. (14:27)

Allāh blots out whatever He will, and [whatever He will] He confirms [*yuthbitu*], and with Him is the Essence of the Book [*Ummu'l-Kitāb*]. (13:39)

‘*Āmil*: Worker; Producer.

‘*Ṣāni*’: Maker.

It is permissible to characterize Him as Producer [‘*Āmil*] and Maker [‘*Ṣāni*’] in the sense of Creator [*Khāliq*].

Muṣīb: Accurate; One who achieves His aim and purpose with exact precision. [In some ordinary contexts, it may mean “one who carries out his instructions with meticulous care and accuracy.”]

It is permissible to characterize Him as such, in the sense that His actions [*af’āl*] always achieve exactly what He proposes and wishes to achieve, without the slightest disparity, and with no trace of excess or deficiency, because He (Exalted is He) knows all there is to know about those actions, their essential properties [*ḥaqā’iq*] and their specific modalities [*kāfiyyāt*].

This epithet could not be applied to Him, however, if it would be understood to mean that these meticulously accurate results were achieved in compliance with the commandment of some commander

³⁶¹ Since only the consonantal outline of this word [*m–th–b–t*] appears in the printed text, it could equally well be read as *Muthabbit* (the participle corresponding to the verb *yuthabbitu*), which is a virtual synonym of *Muthbit* (the participle corresponding to the verb *yuthbitu*). Like the noun *thabāt* [stability] and the adjective *thābit* [stable, firm] both of which occur in this passage, all of these words are derived from the same Arabic root, namely *th–b–t*.

who commanded Him to achieve them. Exalted is He, far above and beyond anything of the kind!

It is quite permissible, of course, to apply this adjective to a servant of His, of whom it can be said that he is *muṣīb* in the sense that he is obedient to his Lord, diligent in carrying out His commandments and careful to observe His prohibitions. It may likewise be used [in a worldly context] to describe a person who is obedient to his superiors and to his chief. It is also permissible to use the related term *ṣawāb*³⁶² [right, proper, correct] to characterize His actions (Almighty and Glorious is He), in the sense that they are true [*ḥaqq*] and certain [*thābit*].

Muthīb: Rewarding, Recompensing, Requiting.

Mun'im: Benefactor; One who bestows gracious favors.

It is permissible to characterize Him as One who confers rewards and bestows gracious favors, in the sense that He will treat any servant of His who deserves to be rewarded [*muthāb*] as the highly honored recipient of His gracious favor [*mun'am mu'azzam*].

Mu'āqib: Punishing, Chastising.

Mujāzin:³⁶³ One who exacts retribution.

It is likewise permissible to characterize Him as One who imposes punishment and exacts retribution, in the sense that He will humiliate the disobedient sinner and will cause him to suffer on account of his sinful disobedience.

Qadīm

al-Iḥsān: Beneficent from All Eternity.

It is permissible to characterize Him thus, in the sense that creation [*khalq*] and providence [*rizq*] can be attributed to Him in infinite antiquity [*fi'l-qidam*]. As He has said (Almighty and Glorious is He):

But as for those unto whom the reward most fair [*al-ḥusnā*] has already gone forth from Us.... (21:101)

Dalīl: Guide.

It is certainly permissible to apply this epithet to Him, as Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) once

³⁶² The words *muṣīb* and *ṣawāb* are both derived from the same Arabic root, namely ṣ-w-b. The connection would be more apparent, if it were not for the fact that the theoretical form *muṣwīb* is actually written, as it is pronounced, with a long -ī- in place of the -wi-.

³⁶³ Since the final -n is not a root consonant, the word assumes the form *al-Mujāzī* when the definite article is prefixed to it.

stated quite emphatically, on the occasion when a man said to him: “Equip me for my travels by teaching me a prayer of supplication [*da‘wa*], for I am planning to set out on a journey to Ṭarṭūs.” He told the man to say: “O Guide of the perplexed, guide me onto the path of those who always tell the truth, and make me one of Your righteous servants.”³⁶⁴

Ṭabīb: Physician.

It must also be permissible to apply this epithet to Him, since Abū Ramtha at-Tamīmī is reported as having said: “On a certain occasion, when I was together with my father in the company of the Prophet (Allāh bless him and give him peace), I happened to notice an apple-shaped lump on the shoulder of the Prophet (Allāh bless him and give him peace). My father said: ‘O Messenger of Allāh, I am a physician, so why not let me give you some medical treatment for that swelling?’ But he replied (Allāh bless him and give him peace): ‘Its Physician [*Ṭabīb*] is He who created it!’”

According to another traditional report, it was Abu’s-Safar who said: “Abū Bakr (may Allāh be well pleased with him) once fell sick, and a large group of people came to visit the invalid. They said to him: ‘Should we not summon the physician to treat you?’ But he told them: ‘He has already been to see me.’ So they asked: ‘Well, what did he say to you?’ To this he replied: ‘He said to me: “I am Ever-Active [*Fa‘‘āl*] in doing whatever I wish.’”³⁶⁵

We know from a similar report that Abu’d-Dardā’ (may Allāh be well pleased with him) also fell sick, and that people came to visit him. They asked him: “What are you suffering from?” He replied: “My sins!” Then they said: “What do you desire?” So he said: “The Garden of Paradise!” They said: “Should we not summon the physician to treat you?” But he told them: “He is the One who has made me sick!”

We have now dealt quite thoroughly with all the topics mentioned at the beginning of this section. We have established that the only appellations by which it is permissible to invoke Allāh are those by which it is permissible to characterize Him.

³⁶⁴ *Yā Dalīla’l-ḥa’irīm—dallīni ‘alā ṭarīqi’š-ṣādiqīn—wa’j’alnī min ‘ibādika’š-ṣāliḥīn.*

³⁶⁵ Allāh (Exalted is He) describes Himself twice in the Qur’ān (11:107 and 85:16) as “Ever-Active in doing whatever He wishes” [*Fa‘‘ālun li-mā yurīd*].

We presented a list of ninety-nine [Divine] Names at an earlier point in this work,³⁶⁶ since their appropriateness for use in prayers of supplication is more definitely confirmed.

If the reader also wishes to characterize Him and to invoke Him by using some of the expressions we have mentioned in this supplementary subsection, he is of course at liberty to do so. When making his prayer of supplication, however, he should be careful to refrain from invoking Allāh (Almighty and Glorious is He) by uttering any of the following:

<i>Yā Sākhir</i>	O Mocker!
<i>Yā Mustahzi'</i> ³⁶⁷	O Ridiculer!
<i>Yā Mākir</i>	O Cunning One!
<i>Yā Khādi'</i> ³⁶⁷	O Deceiver! ³⁶⁷
<i>Mubghid</i>	Hater.
<i>Ghadrān</i>	Wrathful One.
<i>Muntaqim</i>	Avenger.
<i>Mu'ādin</i> ³⁶⁸	Antagonist.
<i>Mu'dim</i>	Annihilator. ³⁶⁹
<i>Muhlik</i>	Destroyer.

None of these epithets should be used in addressing prayers of supplication to Allāh, even though they are all appropriate when it comes to characterizing Him in the context of the punishment and retribution He has in store for those who are guilty of wrongdoing, for in that context they are proper expressions of scorn and disdain.



³⁶⁶ See pp. 197–202 above.

³⁶⁷ This epithet is applied to Allāh in the Qur'ān:

The hypocrites seek to deceive Allāh, but He is their Deceiver [inna'l-munāfiqīna yukhādi'ūna'llāha wa Huwa Khādi'uhum]. (4:142)

³⁶⁸ Since the final -n is not a root consonant, the word assumes the form *al-Mu'ādi* when the definite article is prefixed to it.

³⁶⁹ See discussion of this epithet on p. 289 above.

APPENDICES

From the Book of Good Manners [*Kitāb al-Ādāb*]

**On when it is appropriate to show respect
by standing up.**

**On what to say when sneezing, and to
someone who sneezes.**

On how to cope with yawning.

It is considered commendable to stand up [as a mark of respect] for the just leader [*al-imām al-‘ādil*], for one’s parents, for people who are devoted to religion and piety [*ahl ad-dīn wa’l-wara’*], and for the most honorable of human beings. This principle is based on the following traditions:

It is reported that the Prophet (Allāh bless him and give him peace) sent for Sa‘d (may Allāh be well pleased with him) in connection with the affair of the people of Quraīza. When he came, riding on a white donkey, the Prophet (Allāh bless him and give him peace) said: “Stand up, all of you, in honor of your chief [*sayyid*]!”

According to a report from ‘Ā’isha (may Allāh the Exalted be well pleased with her), she said:

“Whenever the Prophet (Allāh bless him and give him peace) went in to see [his daughter] Fāṭima (may Allāh the Exalted be well pleased with her), she would rise in his honor. Then she would take his hand and kiss it, and make him sit in her own seat. And whenever she entered the presence of the Prophet (Allāh bless him and give him peace), he would stand up in her honor, take her hand and kiss it, and make her sit in his own place.”

The Prophet (Allāh bless him and give him peace) is reported as having said:

When a distinguished member of a community pays you a visit, you must treat him as an honored guest.

This practice is also commendable because it sows the seeds of love and affection in people's hearts. It is therefore appropriate to observe it with good and righteous people [*ahl al-khair wa'ṣ-ṣalāh*], just as it is desirable to exchange gifts with them. With sinful and immoral types [*ahl al-ma'āṣi wa'l-fujūr*], on the other hand, it is regarded as reprehensible.

It is also part of good manners for a person who sneezes to cover his face and suppress the noise he makes; then he should praise Allāh (Almighty and Glorious is He), raising his voice as he says:

Praise be to Allāh,	<i>al-ḥamdu li'llāhi</i>
Lord of All the Worlds!	<i>Rabbi'l-'ālamīn.</i>

This practice is based on what has been handed down in certain traditional reports [*akhbār*], according to which the Prophet (Allāh bless him and give him peace) said:

When the servant says: “*al-ḥamdu li'llāhi* [Praise be to Allāh!],” the angel says: “*Rabbi'l-'ālamīn* [Lord of All the Worlds],” and if he says: “*Rabbi'l-'ālamīn*” after “*al-ḥamdu li'llāhi*,” the angel will say: “*yarḥamuka Rabbuka* [May your Lord have mercy on you!].”

He should not turn his face about to right and left, and when he says these words it is commendable for anyone who hears him to sympathize with him by saying:

May Allāh have mercy upon you!	<i>yarḥamuka'llāh.</i>
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To this the sneezer should respond by saying:

May Allāh guide you aright and improve your condition!	<i>yahdīkumu'llāhu wa yuṣliḥu bālakum.</i>
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It is a permissible alternative for the sympathizer to say [instead of *yarḥamuka'llāh*]:

May Allāh forgive you!	<i>yaghfiru'llāhu lakum.</i>
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If the sneezer sneezes more than three times, however, the obligation to offer the sympathetic prayer [*tashmīt*] ceases to be incumbent [on the hearer], because the sneezing must then be due to his having caught a common cold [*zūkām*]. There is support for this view in the traditional sources [*fi'l-athar*], since we have it on the authority of Salama ibn al-Awka' (may Allāh the Exalted be well pleased with him) that the Prophet (Allāh bless him and give him peace) said:

A sympathetic prayer should be offered for the sneezer up to three times, but if he sneezes more often than that he must be suffering from a common cold [*mazkām*].”

When a person yawns, he should cover his mouth with his hand or with his sleeve. The Prophet (Allāh bless him and give him peace) has said:

If one of you happens to yawn, let him take control of his mouth, for the devil [*shaiṭān*] uses yawning as an opportunity to get inside.

According to Abū Huraira (may Allāh the Exalted be well pleased with him), the Prophet (Allāh bless him and give him peace) also said:

Allāh (Exalted is He) does like sneezing [*‘utās*], but He dislikes yawning [*tathā’ub*], so if one of you feels a yawn coming on, let him suppress it to the best of his ability. He should not say: ‘Hah, hah!’, for that comes from the devil laughing at him.

It is permissible for a man to offer a sympathetic prayer [*tashmīt*] for a woman who is too old to be shy, but it is improper in the case of a bashful young girl. Where a boy is concerned, sympathy for him should be offered by using one of the following expressions:

May you be blessed!	<i>būrika fik.</i>
May Allāh (Exalted is He) reward you!	<i>jazāka’llāhu (ta’ālā).</i>
May Allāh (Exalted is He) prefer you!	<i>khayyarakā’llāhu (ta’ālā).</i>



On the ten good habits [*khiṣāl*] associated with the nature of the physical body.

Of the ten good habits associated with the nature of the physical body [*fiṭra*], five have to do with the head and five with the rest of the body. The five that concern the head are the following:

1. The thorough rinsing of the mouth [*maḍmaḍa*].
2. Snuffing water to clear the nostrils [*istinshāq*].
3. [Cleaning the teeth by using] the *siwāk*.¹
4. Clipping off the mustache [*qaṣṣ ash-shārib*].
5. Allowing the beard to grow [*i'fā' al-lihya*].

The five that apply to the rest of the body are:

6. Shaving the pubic region [*ḥalq al-ʿāna*].
7. Plucking the hair from the armpits [*natf al-ibt*].
8. Clipping the nails [*taqlīm al-aẓfār*].
9. The use of water to purify oneself after excretion [*istinjā' bi'l-mā'*].
10. Circumcision [*khitān*].

The basis for the practice of clipping off the mustache is the report handed down on the authority of Ibn ʿUmar (may Allāh the Exalted be well pleased with him and with his father), according to whom the Prophet (Allāh bless him and give him peace) said:

Clip [*ahfū*] the hair on the upper lip closely, but spare [*a'fū*] the part where the beard grows.

The two [Arabic] words [for “clip”] are synonymous,² since they both mean: To cut off the hair of the mustache from the roots, with scissors, and to eliminate it completely.

¹ The *siwāk* is a small stick, softened at the tip to form a kind of toothbrush.

² This refers to the verb *qaṣṣa* (and its derivatives), used in this text by the author, and the verb *ahfā*, used (in the imperative form *ahfū*) in the quoted saying of the Prophet (Allāh bless him and give him peace).

As for shaving it off with a razor [*mūsā*], this is disapproved of, because it has been reported on the authority of ‘Abdu’llāh the son of ‘Umar (may Allāh the Exalted be well pleased with them both) that the Prophet (Allāh bless him and give him peace) said:

He who shaves off his mustache is not one of us.

A further explanation may be found in the fact that this procedure involves a form of self-inflicted agony [*muthla*], and that it spoils the dignified appearance and beauty of the face, whereas there is some refinement and beauty when the roots of the hair survive. It is also reported of the Companions [*Ṣahāba*] (may Allāh the Exalted be well pleased with them all) that they used shears to cut their mustaches.

As for allowing the beard to grow [*i’fā’ al-liḥya*], this means letting it flourish and multiply. Consider the words of Allāh (Exalted is He): “until they grew [*ḥattā ‘afaw*]” (7:95); that is to say: “until they multiplied.”³

It has been reported that Abū Huraira (may Allāh the Exalted be well pleased with him) used to grasp hold of his beard, then he would shear off the part that stuck out beyond his grasp. ‘Umar (may Allāh the Exalted be well pleased with him) also used to say: “Take off any part that sticks out beneath your grasp.”



³ The point being made here is a linguistic one, namely that the words *i’fā’* and *‘afaw* share the same root: *‘-f-w*. The Qur’ānic verse is not directly concerned with beards; it begins (Yūsuf ‘Alī translation):

Then We changed their suffering into prosperity, until they grew and multiplied.

Various traditional reports concerning the removal of hair from the body, particularly from the pubic region.

On the subject of shaving the pubic region, plucking the armpit and clipping the nails, the basic source is the statement of Anas ibn Mālik (may Allāh the Exalted be well pleased with him), who is reported as having said:

“The Prophet (Allāh bless him and give him peace) set us a time limit of forty nights, beyond which we should not go without cutting off the mustache, clipping the nails, plucking the armpit and shaving the pubic region.”

Some of our colleagues have maintained that this applies only in the case of the traveler [*musāfir*], and that where the resident [*muqīm*] is concerned, the recommended limit should not exceed twenty days.

In the doctrine transmitted from Imām Aḥmad [ibn Ḥanbal],⁴ we find conflicting views regarding the authenticity of this tradition [*ḥadīth*]. According to one report he considered it unacceptable, but by another account he adduced it as evidence in support of the case for setting the limit at this period of time.

Assuming that this is indeed established as the recommended practice, a person has the option either to use a depilatory preparation [*nūra*]⁵ or to shave with a razor [*mūsā*], since Imām Aḥmad (may Allāh the Exalted bestow His mercy upon him) is reported as being in the habit of using a depilatory.

⁴ Imām Aḥmad ibn Ḥanbal (d. A.H. 241/855 C.E.) was the founder of one of the four schools [*madhāhib*] of Islamic jurisprudence. The legal doctrines of the Ḥanbalī school were those studied most intensively by the author, Shaikh ‘Abd al-Qādir (may Allāh be well pleased with him), as a young man.

⁵ According to E.W. Lane (*Arabic-English Lexicon*, art. N–W–R), *nūra* is “a depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment [trisulphide of arsenic]; it is made into a paste with water, before application, and loosens the hair in about two minutes, after which it is immediately washed off.”

To the same effect, moreover, is the report transmitted on the authority of Maṣṣūr ibn Ḥabīb ibn Abī Thābit (may Allāh the Exalted be well pleased with him), according to whom the Prophet (Allāh bless him and give him peace) had his shaving done by Abū Bakr (may Allāh the Exalted be well pleased with him) and took care of his pubic region with his own hand.

We have a contradictory statement, however, from Anas ibn Mālik (may Allāh the Exalted be well pleased with him) who said:

“The Prophet (Allāh bless him and give him peace) never used a depilatory. When the hair on his body became profuse, he would always shave it off.”

Provided the matter is nevertheless settled, it can be considered permissible for a person to get someone else to attend to this [removal of body hair] for him, if he cannot conveniently manage it himself, except when it comes to the pubic region of the thigh and the upper leg, which he must take care of personally.

The source for this is the traditional report from [the Prophet’s wife] Umm Salama (may Allāh the Exalted be well pleased with her) who said that when the Prophet (Allāh bless him and give him peace) reached his pubic region [*‘āna*] he would apply depilatory to it by himself. (In one version, the wording is: “when he reached his *marāqq*.”)⁶

Such is the doctrine adopted by Aḥmad ibn Ḥanbal (may Allāh the Exalted bestow His mercy upon him). Abu’l-‘Abbās an-Nasā’ī said: “We applied depilatory to Abū ‘Abdi’llāh [Aḥmad ibn Ḥanbal], but when it came to his pubic region he would apply the paste himself.”

If the matter is settled, then, and it is established as permissible to remove these hairs from the pubic region, and from the thighs and the upper legs, by the application of depilatory paste, it must also be permissible to use a razor for the same purpose, because it is sharper and more effective than the depilatory. This argument by analogy [*qiyās*] is supported by that tradition [*ḥadīth*] of Anas ibn Mālik (may Allāh the Exalted be well pleased with him):

“The Prophet (Allāh bless him and give him peace) never used a depilatory. When the hair on his body became profuse, he would always shave it off.”

⁶ The *marāqq* are the areas below the navel where the skin is soft and delicate.

It cannot be maintained that shaving [*ḥalq*] and depilation [*tanwīr*] are mentioned in the traditional sources only with specific reference to the pubic region, in view of the *ḥadīth* of Umm Salama (may Allāh the Exalted be well pleased with her), which we have already quoted. She said: “When the Prophet (Allāh bless him and give him peace) reached his pubic region [*‘āna*], he would apply depilatory to it by himself.”

This proves that he used to entrust others with the job of removing his hair, apart from that of his pubic region [*‘āna*], which means only the thigh and the upper leg.

If any tradition can be cited in support of prohibiting [the removal of body hair], it must refer to those who practice it for the purpose of making themselves attractive to other men, such as homosexuals, effeminate transvestites and the like.

Allāh (Exalted is He) is More Aware of what is correct!



On the disapproval of plucking gray or white hair.

The plucking of gray or white hair [*shaib*] is frowned upon, because of the report handed down by ‘Amr ibn Shu‘aib from his father and his grandfather before him (may Allāh the Exalted be well pleased with them all). He said: “The Prophet (Allāh bless him and give him peace) forbade the plucking of gray hair, and he called it the Light of Islām.”

In another version, the wording is: “Allāh’s Messenger (Allāh bless him and give him peace) said: ‘Do not pluck gray hair! Not one Muslim will have his hair turn gray in Islām, without it being a light for him on the Day of Resurrection.’”

In Yaḥyā’s version of this same tradition [*ḥadīth*], the last phrase reads: “without Allāh (Exalted is He) recording a good deed in his favor and subtracting a sin from his account.”

It has also been stated in some of the Qur’ānic Commentaries [*tafāsīr*], in explanation of the words of Allāh (Almighty and Glorious is He): “And the warner has come to you” (35:37), that this refers to gray hair. So how can it be permissible to get rid of that which gives warning of death and serves as a reminder of it, which forbids the desires and pleasures of the flesh and puts a stop to them, which acts as a spur to making ready and preparing for the hereafter and constructing the abode of perpetuity? Anyone who does so must be holding out against destiny [*qadar*], objecting to what Allāh (Exalted is He) is doing to him, unwilling to accept His judgment [*qadā’*] (Almighty and Glorious is He). Preferring youthfulness and freshness and wanting to remain forever young, he must be reluctant to adopt a sedate and dignified bearing, to clothe himself in the light of Islām, and to assume the character of Abraham, the Intimate Friend of the All-Merciful [*Ibrāhīm Khalīl ar-Raḥmān*], because it is related in some of the books that the first

to turn gray-haired in Islām was the Prophet Abraham (Allāh bless him and give him peace).

The Prophet (Allāh bless him and give him peace) is also reported as having said: “Allāh will shrink from the person with gray or white hair,” meaning: “[He will shrink] from punishing him.”



On the desirability of clipping the nails on a Friday.

It is considered commendable to clip one's nails on a Friday [*Yawm al-Jum'a*; the Day of Congregational Prayer], and to do them in an irregular sequence, because the Prophet (Allāh bless him and give him peace) is reported as having said:

If a person cuts his nails in an odd sequence, his eyes will not become inflamed with ophthalmia [*ramad*].

According to the tradition [*ḥadīth*] transmitted by Umaid ibn 'Abd ar-Raḥmān from his father, [the Prophet (Allāh bless him and give him peace) said]:

If a person cuts his nails on a Friday, a healing influence will enter into him and a sickness will depart from him.

This special benefit and the desirability of the practice have also been assigned, in some traditional reports, to Thursday after the afternoon prayer [*ʿaṣr*].

What is meant by following an odd sequence is that one should begin with the little finger [*khinṣir*] of the right hand, then take the middle finger [*wuṣṭā*], then the thumb [*ibhām*], then the ring finger [*biṣir*] and then the index finger [*sabbāba*]. In the case of the left hand, one should start with the thumb, then take the middle finger, then the little finger, then the index finger and finally the ring finger. Such is the interpretation provided by 'Abdu'llāh ibn Baṭṭa (may Allāh bestow His mercy upon him), on the authority of our masters [in the Ḥanbalī school].

As reported by Wakī', 'Ā'isha (may Allāh the Exalted be well pleased with her) said: "Allāh's Messenger (Allāh bless him and give him peace) once said to me: 'O 'Ā'isha, when you clip your nails, you must start with the middle finger, then take the little finger, then the thumb, then the ring finger and then the index finger, for this will give rise to affluence.'"

The correct way to trim the nails is with scissors or a knife. Doing it with the teeth is viewed with disfavor.

When a person is clipping his nails, it is also recommended that he wash the *barājim* [wrinkled joints at the back of the fingers, where dirt tends to collect], and that he bury the nail clippings in the ground.

This last point applies also to hair from the head and the body, as well as to blood drawn by cupping [*hijāma*] and phlebotomy [*faṣḍ*], because the Prophet (Allāh bless him and give him peace) is reported as having ordered the burial of blood, hair and nail clippings.



On shaving the head when not on Pilgrimage.

As for shaving the head when one is not performing the Pilgrimage [*Ḥajj*] or the Visitation [*ʿUmra*], and when there is no urgent necessity, it is disapproved of according to one of the two lines transmitted from the Prophet (Allāh bless him and give him peace) by way of Imām Aḥmad (may Allāh be well pleased with him), since it is related in the tradition [*ḥadīth*] of Abū Mūsā and ʿUбайд ibn ʿUmair (may Allāh the Exalted be well pleased with them both) that the Prophet (Allāh bless him and give him peace) said: “He who shaves is not one of us.”

In [his work entitled] *al-Ifrād*, ad-Dāraquṭnī⁷ reports, on the authority of Jābir the son of ʿAbdu’llāh (may Allāh the Exalted be well pleased with them both), that the Prophet (Allāh bless him and give him peace) said:

The forelocks should not be removed, except during the *Ḥajj* and the *ʿUmra*.

Furthermore, the Prophet (Allāh bless him and give him peace) was critical of the Khawārij,⁸ and he referred to the fact that they shaved their heads as if this was their characteristic feature [*sīmā*].

ʿUmar (may Allāh the Exalted be well pleased with him) once said to Ṣubaigh: “If I ever found you shaved, I would beat the person you had your eyes on.”

The son of ʿAbbās (may Allāh the Exalted be well pleased with them both) is reported as having said: “He who shaves in the big city [*miṣr*] deserves to go to the devil.”

Besides, this contains an element of imitation of the barbarians [*aʿājim*], and the Prophet (Allāh bless him and give him peace) has said: “If a person imitates a group of people, he is one of them.”

⁷ ʿAlī ad-Dāraquṭnī (d. A.H. 385/995 C.E.) is famous for having proved the weakness of two hundred of the traditions included in the collections of Imām al-Bukhārī and Imām Muslim.

⁸ Schismatics with extremist tendencies.

If the reprehensible character [*karāhiyya*] of the practice we have mentioned is indeed established, the proper alternative to it must be to trim the hair with shears [*jalām*], which means the same as scissors [*miqāṣṣ*], as Aḥmad ibn Ḥanbal (may Allāh the Exalted be well pleased with him) was in the habit of doing. If someone so wishes, he may go further than this and clip his hair from close to the roots, or, if he prefers, he may simply take off the ends.

According to the other line of tradition [*riwāya*], however, this practice [of shaving] is not in fact disapproved of, because Abū Dāwūd provides a report,⁹ with a chain of transmitting authorities [*isnād*], according to which ‘Abdu’llāh the son of ‘Umar (may Allāh the Exalted be well pleased with them both) said:

“The Prophet (Allāh bless him and give him peace) once sent Bilāl to tell the family of Ja‘far to come to him, and then, when they came to him, he said: ‘Do not weep over my brother after today.’ Then he said (Allāh bless him and give him peace): ‘Summon my brother’s sons into my presence!’ So we were brought forward as if we were chickens, and he said (Allāh bless him and give him peace): ‘Summon the barber [*ḥallāq*] into my presence!’ Then he ordered him to shave our heads.”

It has also been reported that the Prophet (Allāh bless him and give him peace) did shave his head during the latter part of his life, after he had previously worn his hair at shoulder length, and according to the tradition [*ḥadīth*] of ‘Alī (may Allāh the Exalted be well pleased with him): “The hair of Allāh’s Messenger (Allāh bless him and give him peace) used to reach down to the lobes of his ears.”

Besides, people have made a practice of shaving all down through the ages, with no suggestion that there was anything wrong with it.

In this [tolerant view of shaving] there is also the element of exemption from hardship and inconvenience, comparable to the way in which food that has been touched by a cat, or by insects and pests, is exempted [from the prohibition against eating food touched by other creatures, such as dogs].

⁹ Abū Dāwūd as-Sajistānī (d. A.H. 275/888 C.E.) is the compiler of one of the ‘Six Books’ [*al-Kutub as-Sittal*], the most authoritative collections of tradition.

**On leaving tufts of hair on the head;
on shaving the nape of the neck;
on parting the hair.**

It is considered undesirable to leave tufts of hair [*qaza'*], or in other words, to shave the hair from parts of the head while leaving the rest unshaven, because the Prophet (Allāh bless him and give him peace) is reported as having forbidden this practice.

As for shaving the nape of the neck [*qafā*], this is also undesirable, except in the special case of blood-cupping [*ḥijāma*], since the Prophet (Allāh bless him and give him peace) forbade the shaving of the back of the head, except in the case of cupping, because it is a practice of the Magians [*Majūs*]. Abū 'Abdi'llāh Aḥmad [ibn Ḥanbal] used to shave it for the purpose of cupping, which can also be regarded as an emergency situation [*ḥāl ad-darūra*].

As for taking hold of the hanging locks and parting the hair, this is a recommended custom that has been handed down [*sunna ma' thūra*]. It is reported that the Prophet (Allāh bless him and give him peace) parted his own hair and instructed his Companions (may Allāh be well pleased with them) to part theirs. This has been reported on the authority of more than twenty of the Companions of the Prophet (Allāh bless him and give him peace), including Abū 'Ubaida, 'Ammār and Ibn Mas'ūd (may Allāh the Exalted be well pleased with them all).



On the cultivation of sideburns by men; on the removal of facial hair with tweezers.

It is considered reprehensible for men—although it is not improper for women—to practice the cultivation of sideburns [*tahdhīf*], which means letting the hair between the cheek and the temples grow long, as is now the custom of the ‘Alawiyyūn.¹⁰

We know that ‘Alī himself (may Allāh the Exalted ennoble his countenance) disapproved of it, because of the report handed down from him, with full chain of transmission [*isnād*], by Abū Bakr al-Khallāl, one of our masters [of the Ḥanbalī school].¹¹

Al-Walīd ibn Muslim is reported as having said: “I got to know those people really well, and this was not part of their custom.”

As for removing hair from the face by means of tweezers [*minqāsh*], this is considered reprehensible for both men and women, because the Prophet (Allāh bless him and give him peace) cursed those women who practice the method of depilation called *tanammuṣ*, which means plucking hair from the face with tweezers. This was mentioned by Abū ‘Ubaida.

Where a woman is concerned, it is regarded as improper for her to use glass [*zuḡāj*] or a razor [*mūsā*] to depilate her forehead, or to remove her facial hair, because of the prohibition of this already mentioned.

It has been maintained, however, that this is in fact permissible for her, though only in the specific case where she does it to please her own husband, because he expects it of her and she has reason to be afraid that, if she fails to do it, he is likely to abandon her and marry another woman. Since this would have unfortunate and painful consequences for her, she may be permitted to practice that kind of depilation on the grounds of beneficial advantage [*maṣlaḥa*], just as it is considered

¹⁰ The ‘Alawiyyūn claim to be descendants of Imām ‘Alī (may Allāh be well pleased with him).

¹¹ Abū Bakr al-Khallāl (d. A.H. 311/923–4 C.E.) was responsible for compiling and systematizing the legal teachings of Aḥmad ibn Ḥanbal (may the mercy of Allāh be upon him).

permissible for her to enhance her charm by wearing various kinds of clothing, to make herself fragrant with all sorts of perfumes, to show eager desire for her husband, and to sport and have fun with him.

According to this view of the matter, the curse uttered by the Prophet (Allāh bless him and give him peace) against women who practice facial depilation [*mutanammiṣāt*] must be interpreted as applicable only to those whose purpose is to entice men other than their husbands into immoral behavior with them, to attract them and offer themselves for unlawful sexual intercourse [*zinā*].

Allāh is More Aware [*Allāhu A‘lam*] [of the truth of these matters].



On dyeing the hair black.

It is considered reprehensible to tint [one's hair] with black dye, because according to al-Ḥasan (may Allāh be well pleased with him) the Prophet (Allāh bless him and give him peace) said, concerning people who change the white to black: "Allāh (Exalted is He) will blacken their countenances on the Day of Resurrection," and according to the tradition [*ḥadīth*] of Ibn ʿAbbās (may Allāh the Exalted be well pleased with him and with his father) the Prophet (Allāh bless him and give him peace) said about such people: "They will not smell the fragrance of the Garden [of Paradise]."

As for [those apparently contradictory] traditional reports [*akhbār*] that have been handed down on the subject of tinting with black dye, such as the one according to which the Prophet (Allāh bless him and give him peace) said: "Use black dye on your hair, for it is a treat to please the wife and a trick to deceive the enemy," the implication here is that the object should be to succeed in combat, and the reference to the wife is incidental, not the main thrust.



On dyeing the hair with henna.

Assuming that the impropriety of using black dye has been established, what is recommended is that one should tint the hair of the head with henna [*ḥinnāʿ*] and the woad or indigo dye obtained from the leaves of the plant called *katam*.

Imām Aḥmad ibn Ḥanbal (may Allāh be well pleased with him) tinted his hair [in this fashion] when he was thirty-three years old, so his paternal uncle said to him: “You are in a hurry!” But he said in reply: “This is the year [in the life] of Allāh’s Messenger (Allāh bless him and give him peace) [when he did the same].”

Abū Dharr (may Allāh the Exalted be well pleased with him) is also reported as having said: “[According to the Prophet (Allāh bless him and give him peace),] the best dyes to use for tinting gray or white hair [*shaib*] are henna and *katam*.”

As to whether Allāh’s Messenger (Allāh bless him and give him peace) did in fact tint his hair, the people [who were in a position to know] have not been unanimous about it. For instance, Anas (may Allāh the Exalted be well pleased with him) is reported as having said: “The Prophet (Allāh bless him and give him peace) hardly turned gray-haired at all, but Abū Bakr and ‘Umar (may Allāh the Exalted be well pleased with them both) did tint their hair after his time.”

It is also related, however, that [the Prophet’s wife] Umm Salama (may Allāh the Exalted be well pleased with her) showed people hair from the head of Allāh’s Messenger (Allāh bless him and give him peace) that had been tinted with henna and *katam*, so her tradition [*ḥadīth*] offers evidence to prove that he (Allāh bless him and give him peace) did in fact use this method of tinting.

When it comes to tinting with turmeric [*wars*] and saffron [*zāʿfarān*], the apparent doctrine of Imām Aḥmad (may Allāh the Exalted be well pleased with him) is that this is permissible, on the grounds that Abū

Mālik al-Ash‘arī (may Allāh be well pleased with him) is reported as having said: “The tinting we did for Allāh’s Messenger (Allāh bless him and give him peace) was with turmeric and saffron.”

Provided, therefore, that this has been established as far as the hair of the head is concerned, the same must also be true of the beard, because of the general application of the words used by the Prophet (Allāh bless him and give him peace) when he said:

Alter [the coloring of] the gray hairs and do not imitate the Jews.

—and when he said (Allāh bless him and give him peace), according to the *ḥadīth* of Abū Dharr (may Allāh be well pleased with him):

The best dyes to use for tinting gray or white hair [*shaib*] are henna and *katam*.

This applies equally to the hair of the head and that of the beard. Besides, Abū Bakr (may Allāh be well pleased with him) brought his father, Abū Quḥāfa (may Allāh be well pleased with him) to the Prophet (Allāh bless him and give him peace) on the day of the conquest [*fath*] of Mecca, and the Prophet (Allāh bless him and give him peace) said to him: “If you had left the old man [*shaikh*] at home, we would have gone to him out of respect for Abū Bakr.” He thereupon accepted Islām [*aslama*]. His head and his beard were like the white hyssop [*thaghāma*], so Allāh’s Messenger (Allāh bless him and give him peace) said to him: “Alter [the coloring of] them both, but avoid using black dye.”

This is an authoritative text [*naṣṣ*] to prove that the beard is the same as the head, where the prohibition of black dye is concerned.

Abū ‘Ubaida has said: “The *thaghāma* is a kind of plant with a white blossom and fruit, to which hoariness [*bayād ash-shaib*] is likened.” According to Ibn al-A‘rābī, it is a shrub that turns as white as snow.



On the desirability of applying kohl an odd number of times.

It is a recommended practice to apply kohl¹² [to the edges of the eyelids] an odd number of times [*witrān*], because Anas ibn Mālik (may Allāh be well pleased with him) has reported concerning the Prophet (Allāh bless him and give him peace) that he was in the habit of applying kohl an odd number of times.

The experts hold differing opinions as to what is meant by an odd number [*witr*] in this context. According to the tradition [*ḥadīth*] of Anas ibn Mālik (may Allāh be well pleased with him), for instance, the Prophet (Allāh bless him and give him peace) used to apply kohl three times to the right eye and twice to the left eye. But in the *ḥadīth* of Ibn ‘Abbās (may Allāh be well pleased with him and with his father) it is reported that three applications were made to each eye.



¹²Kohl (from the Arabic word *kohl*) is a powder, usually a preparation of pulverized antimony, used for darkening the edges of the eyelids.

On applying oil to one's hair periodically.

Oil should be applied [to the hair] at intervals [*ghibban*], which means that one should do this one day and refrain from doing it the next day. This practice is based on the report by Abū Huraira (may Allāh be well pleased with him), according to whom the Prophet (Allāh bless him and give him peace) declared that a man should not anoint and comb his hair unless it be less frequently than every day.

The ideal choice for this purpose is the oil of the violet [*banafsaj*] above all other oils, because of the saying of the Prophet (Allāh bless him and give him peace) reported by Abū Huraira (may Allāh be well pleased with him):

The excellence of the oil of the violet, above all other oils, is like my own excellence above all other human beings.



On seven things a person should never be without.

It is recommended that no one, whether he be on a journey or at home, should ever let himself run short of seven things, in addition to dutiful devotion [*taqwā*] to Allāh (Exalted is He) and confident trust [*thiqa*] in Him, namely the following:

1. The means to keep himself clean [*tanẓīf*] and to improve his appearance [*tazyīn*];
2. A jar of kohl [*mukhḥūla*];
3. A comb [*mushṭ*];
4. A toothbrush [*siwāk*];¹³
5. A pair of scissors [*miqaṣṣ*];
6. A scratcher [*midraʿ*], meaning a piece of wood that is rounded at the point, shorter than a span, which the Arabs and the Ṣūfīs like to carry in order to rid themselves of nuisances, such as lice and other pests. They use it to scratch their bodies, and so they can kill insects without having to touch anything directly with their hands.
7. A flask of oil [*qārūrat ad-duhn*].

This recommendation is based on the tradition [*ḥadīth*] of ʿĀʿisha (may Allāh be well pleased with her), according to whom the Prophet (Allāh bless him and give him peace) was never without this [set of seven things], whether at home or on a journey.



¹³The *siwāk* is a small stick, softened at the tip by chewing or beating to form a kind of toothbrush.

On the etiquette of eating and drinking.

For a person who is taking food, the recommended practice is to invoke the Name of Allāh (Exalted is He) when he is about to eat, and to praise Him when he has finished eating. The same applies to drinking.¹⁴

The reason for this practice is that it serves to bring greater blessedness to one's food, and to keep one's devil [*shaiṭān*] at a distance.

It is based on the traditional report of how the Companions of the Prophet (Allāh bless him and give him peace) once said to him: "O Messenger of Allāh, we eat, but we do not feel satisfied!" To this Allāh's Messenger (Allāh bless him and give him peace) replied: "Well, maybe you go your separate ways [at meal times]?" "Yes, we do," they told him, so he said (Allāh bless him and give him peace): "Well then, you must get together to take your food, and invoke the Name of Allāh (Exalted is He), so that He may bless it for you."

According to another report, Jābir ibn 'Abdi'llāh (may Allāh be well pleased with him and with his father) once heard the Prophet (Allāh bless him and give him peace) say:

When a man enters his house, if he invokes the Name of Allāh (Almighty and Glorious is He) at the moment he makes his entry, and then again when he takes his meal, the devil will say to its children: "There is no overnight lodging for you here, and no supper!" But if he comes in without invoking the Name of Allāh as he enters, the devil will say: "You have gained a place to spend the night!" Then, if he also fails to invoke the Name of Allāh when he takes his meal, it will say: "You have gained a lodging for the night, and supper as well!"

Ḥudhaifa (may Allāh be well pleased with him) is reported as having said: "Whenever we were gathered for a meal in the company of Allāh's Messenger (Allāh bless him and give him peace), not one of us would put his hand out [toward the food] until Allāh's Messenger (Allāh bless him and give him peace) had done so first.

¹⁴In other words, immediately before eating or drinking one should say: "*Bismi'llāh* [In the Name of Allāh]! And after eating or drinking one should say: "*al-ḥamdu li'llāh* [Praise be to Allāh]!"

“On one occasion when we were present with him for a meal, along came an Arab tribesman, who seemed to be driven by something. He went straight for the food, but Allāh’s Messenger (Allāh bless him and give him peace) grabbed his outstretched hand. Then a young woman turned up, also seeming to be driven by something. She went straight for the food, but Allāh’s Messenger (Allāh bless him and give him peace) grabbed her outstretched hand and said:

“The devil makes free with food over which the Name of Allāh has not been invoked. He came with this Arab tribesman here, to take advantage of him, so I grabbed his hand. He also came with this young woman, to take advantage of her, so I grabbed her hand too. So, by Him in whose Hand is my own self, his [the devil’s] hand is in my hand together with the hands of this pair!”

If a person forgets to invoke the Name of Allāh (Exalted is He) at the beginning of a meal, he should say:

“In the Name of Allāh” be the
first of it and the last of it.

*Bismi’ llāhi
awwaluhu wa ākhiruhu.*

Thus it has been handed down from the Prophet (Allāh bless him and give him peace) in the tradition [*ḥadīth*] of ‘Ā’isha (may Allāh be well pleased with her).

It is also considered commendable to take salt both at the beginning of a meal and at the end.

One should pick up a morsel of food with the right hand and make it smaller, then chew it well and swallow it slowly.

[When eating from a large platter] a person should take his food from the part that is close to him, if it is all of the same kind. If it consists of various kinds, however, it is quite all right for him to move his hand around the tray. The same applies if it consists of fruits and sweetmeats. He should not eat from the top or the middle of the [pile of] food, but from the sides. If he is eating alone, he should use three fingers [to handle his food] and he may lick them.

One should not blow on food or drink, nor inhale and exhale inside the container. If a person has trouble with his breathing, he should hold the cup or glass away from his mouth, then bring it close again after he has caught his breath.

It is considered improper to adopt a reclining posture while eating and

drinking. It is permissible to eat and drink while standing, although some maintain that this is frowned upon. Sitting down to eat is more highly recommended.

When passing the bowl to one of your fellow diners, you should start with the person sitting on your right.

It is not permissible to take food and drink in vessels of gold or silver, nor in a cracked vessel if it has been repaired extensively with strips of precious metal. If someone has food served to him in anything of the kind, he should therefore take it out of the vessel and transfer it to a piece of bread, or to a different sort of container, and then eat it. It is also his duty to make his disapproval known to the person providing the food.

The same rule applies to censers and instruments of fumigation made of gold or silver, as well as to rose water from sprinkling cans made of these metals. It is unlawful for a person to be present in the area where they have been used, so he is obliged to express his disapproval and to get up and leave the company seated there. He should offer his criticism in a friendly manner, by saying:

“For your happiness to be complete, you must embellish yourselves by means of that which the sacred law [*sharī‘a*] has permitted and made lawful, not that which it has declared unlawful and forbidden. There is no good in pleasure that leads to sinful disobedience. Remember—may Allāh have mercy upon you—the saying of the Prophet (Allāh bless him and give him peace):

‘If someone drinks from a vessel of gold or silver, or a vessel with some of this in it, what rumbles in his belly will be nothing but the Fire of Hell.’”

Once a person has placed a morsel of food inside his mouth, he should not take it out again, unless he is forced to do so by a fit of choking, or because it is so hot that it might cause him serious harm. If he has to sneeze, he should cover his face and take great care to shield it for the sake of the food.

If a seated diner has a person standing over him, he should invite him to take a seat. Then, if the person declines his invitation, or if his own slave or servant is standing ready to attend to his needs and to keep him supplied with water, he should select some choice morsels and feed him from time to time.

It is considered commendable to wipe the vessel clean of any food that

has spilled over, and to pick up the crumbs from the sides of the vessel and the tray.

It is also commendable to put one's brethren at their ease with good conversation and stories appropriate to the occasion, if they are feeling unrelaxed.

It is proper to observe good manners when dining with worldly types; with the poor, to show generous favor; with one's brethren, to be happily at ease; and in the company of the scholars, to learn and take instruction. When eating with someone who is blind, one should let him know what is in front of him, because he might otherwise miss some tasty morsels on account of his blindness.

It is considered commendable to accept an invitation to a wedding banquet [*walīmat al-ʿurs*]. When a person does so, he may eat if he wishes, otherwise he may offer a prayer and take his leave, since we have it on the authority of Jābir ibn ʿAbdi'llāh (may Allāh be well pleased with him and with his father) that Allāh's Messenger (Allāh bless him and give him peace) once said:

If someone is invited [to a wedding feast], he must accept. Then if he wishes he may take some food, and if he wishes he may abstain.

According to ʿUmar's son ʿAbdu'llāh (may Allāh be well pleased with them both), Allāh's Messenger (Allāh bless him and give him peace) also said:

If someone is invited and does not accept, he will have disobeyed Allāh (Exalted is He) and His Messenger. And if someone enters without an invitation, he will go in as a thief and leave as a reprobate.

The rule we have just mentioned applies when this [occasion of the wedding banquet] is free of anything reprehensible [*munkar*]. If some abomination is present, however, such as the drum [*ṭabl*], the oboe [*miḡmār*], the lute [*ʿūd*], the bamboo flute [*nāy*], the *sharbūq*, the reed flute [*shabbaba*], the rebec [*rabāba*], song recitals [*maghānī*], mandolins [*ṭanābīr*] and the rattle¹⁵ played by the Turks, in that case one must not join the company, because all this stuff is unlawful. As for the

¹⁵The printed text has *j-rāth*, which does not seem to be listed in any major dictionary, whether Arabic, Turkish or Persian. The shape of the word (in the Arabic script) suggests that it may be a corrupt rendering of the Turkish *chaghāna*, meaning "a rattle composed of discs of metal mounted on a wire; used by dancers in beating time." (See: Sir James W. Redhouse. [*Ottoman*] *Turkish and English Lexicon*. Beirut: Librairie du Liban, 1974.)

tambourine [*duff*], its use during [the festivities] of marriage is permissible, whereas listening to the music of wind instruments [*qaṣab*] and dancing are subject to disapproval.

One of the Qur'ānic commentators [*mufasssīrūn*] has explained the words of Allāh (Almighty and Glorious is He): "Some men there are who purchase idle tales" (31:6), as referring to songs and poetry, and according to one of the traditions [*aḥādīth*] Allāh's Messenger (Allāh bless him and give him peace) once said:

Singing causes hypocrisy [*nifāq*] to sprout in the heart, as the flood causes vegetables to sprout.

The question was put to ash-Shiblī (may Allāh bestow His mercy upon him): "What about singing, is it valid [*ḥaqq*]?" "No," said he. "What is it then?" he was asked, so he replied: "Well, what is there after that which is valid, except that which is erroneous [*ḍalāl*]?"

Besides, there are plenty of reasons to disapprove of singing, considering how it tends to excite the urges of nature, to stir up lust, to make men interested in women, in the vanities and follies of their lower selves [*nufūs*], in trivial amusements, stupidity and degradation. To concentrate on remembrance, on remembering Allāh (Exalted is He), is better and safer for those who believe in Allāh and the Last Day.

Inviting people to attend a circumcision [*khitān*] is not recommended, and a person who receives such an invitation is under no obligation to accept.

It is considered reprehensible to go around [at a banquet] picking up scattered items of value [*nithār*], because this is rather like collecting booty [*nuhba*] and it contains an element of absurdity and meanness.

It is also reprehensible to attend a banquet held for some purpose other than to celebrate a wedding, if it is of the type described by Allāh's Messenger (Allāh bless him and give him peace): "The needy person is kept away from it, and the only guests are those who could do without it."

For people of culture [*fadl*] and knowledge [*'ilm*] in general, it is improper to be in a hurry to accept invitations to dinner and to indulge in this as a habit, because it smacks of obsequiousness, meanness and greed, especially in the case of someone in a position of authority [*ḥākim*]. It has even been said that no one dips his hand into someone else's bowl without demeaning himself.

It is unlawful to gate-crash [*taṭafful*] other people's dinner parties; in other words, to join a meal along with someone who has been invited, without having received a personal invitation. This constitutes a kind of shameless intrusion [*waqāha*] and extortion [*ghaṣb*], since it involves two sinful offenses: One of these is the act of eating a meal to which one has not been invited, while the second is the act of entering the home of another person without his permission, invading his privacy and causing discomfort to his guests.

One element of good manners is not to keep looking at the faces of people as they are dining, because this is liable to make them feel embarrassed. You should also refrain from talking during the meal about things that people could regard as distasteful, as well as about things that could make them laugh, for fear of causing them to choke on their food, and about things that could make them feel sad, in order to avoid spoiling the appetite of your fellow diners.

It is considered commendable to wash one's [right] hand both before and after eating a meal, although there are some who maintain that this is disapproved of prior to the meal and recommended after it is over.

It is considered reprehensible to eat malodorous vegetables, namely the garlic plant, the onion and the leek, because of the obnoxious character of their aroma. The Prophet (Allāh bless him and give him peace) is reported as having said:

If anyone eats these malodorous vegetables, he must not come near our place of prayer [*muṣallā*].

Overeating, to the point where it is liable to cause indigestion [*tukhma*], is subject to disapproval. The Prophet (Allāh bless him and give him peace) is reported as having said:

The son of Adam can fill no receptacle worse than his own belly.

It is also considered reprehensible for any of the guests at a meal, apart from the host himself, to feed morsels to others present at the table, except with the host's permission. The reason for this is that the guest is dining on the property of the owner of the food, by virtue of a form of license [*ibāha*], not on the strength of a transfer of ownership [*tamlīk*].

This is why the experts are in disagreement as to the exact moment at which the food does in fact become the property of the person eating

it. According to one group, this happens when it enters his mouth and is consumed, while others maintain that he never actually acquires the ownership of it, but eats by right of possession, and that once the food has been set before him he has no further need of permission, since it has become the normal practice [*āda*] in this city to eat as soon as the food is served, and customary usage [*wf*] is therefore tantamount to permission.

It is a breach of good manners to take something out of one's mouth and put it back on the platter [*qaṣ'a*], as it is to pick one's teeth over the meal.

A person dining should not use the bread as a hand-towel, nor treat it as something unworthy of respect.

[The host] should not mix one kind of food with another, meaning assorted types of cuisine [*ṭabā'ikh*], because this may be disagreeable to the tastes of many of the guests. Even if he has a personal liking for this kind of meal, he should forget about it out of consideration for them.

It is not permissible for a guest to criticize the meal, nor for the host to admire it and praise it, or to say how much it cost, because that would be a mean thing to do. According to traditional reports, the Prophet (Allāh bless him and give him peace) would neither praise a meal nor criticize it.

The host should not raise his hand [to his mouth] until his guests have raised theirs, unless he knows for sure that they are happily at ease with him, in which case he may ignore this formality.

The recommended practice is to pour the water for the diners' hands into a single washbowl, because of the advice handed down in the tradition [*khabar*]: "Do not do things separately, so that your united strength becomes dispersed."

It is also reported that the Prophet (Allāh bless him and give him peace) told people not to remove the washbowl until it was topped up, meaning filled to the brim.

The diner should not clean his hand with edible matter, such as bean flour, lentils, oats and the like. It is permissible, however, to use bran [*nukhāla*] for the purpose.

One should not eat two dates as a single mouthful, because this was forbidden by the Prophet (Allāh bless him and give him peace), although there are some who maintain that it is not reprehensible when

done by a person who is eating alone, or by the host at a shared meal.

The guest should be content to accept any food set before him, rather than imposing his own preferences on the host, because this would oblige the latter to behave in an awkwardly formal manner, and the Prophet (Allāh bless him and give him peace) has said:

I and the dutifully devoted members of my Community are free from awkward formality [*anā wa atqiyā'u ummatī barā'un minā' t-takalluf*].

Of course, if the host actually invites him to say what kinds of food he likes best, the guest is entitled to state his preference.

It is considered reprehensible to refuse to accept a gift, even if it does not amount to much, as long as it comes from a good and lawful source. The recipient should try to find something to give in return, or offer a prayer [*du'ā'*] for the sake of the giver.

If something drops into a person's food or drink, the consequences depend on whether or not it has a tendency to melt or dissolve, for if it is a toxic substance he must not consume it. The contents of the meal, with the exception of fish, will be defiled and rendered unlawful to eat if it [the substance that has fallen in] is something that can turn liquid. If it is a solid object, he must remove it along with the surrounding food, even if it is not in its nature to melt or dissolve, since he must not consume anything that could be poisonous. Such food is classed as unlawful [*yuḥarram*] on account of the harm it might cause, not in and of itself, like the snake and the scorpion. In the case of a fly, he should plunge it right into the foodstuff so that both of its wings are immersed, then take it out again; if it dies, the food or drink will be pure and fit to be consumed, because the Prophet (Allāh bless him and give him peace) is reported as having said:

If a fly happens to fall into your cup or bowl, you must plunge it right inside, for one of its wings contains a disease, but the other contains a remedy and so provides protection against the one containing the disease.

The recommended practice is to sip a drink slowly, not to swig it in a gulp. The drinker should pause three times to catch his breath, and should not inhale and exhale inside the container. He should invoke the Name of Allāh when he starts to drink, and praise Allāh when he has finished.¹⁶

¹⁶ See note ¹⁴ on p. 320 above.

The whole of this subsection may be summarized by listing twelve practices [to be observed while eating and drinking], four of them being obligatory religious duties [*farīda*], four being recommended customs [*sunna*], and four being good manners [*ādāb*].

As for the obligatory duties, these are:

- Awareness of what one is eating and where it comes from.
- The invocation of the Name of Allāh [*at-tasmiya*].
- Having a feeling of contentment [*riḍā*].
- Expressing one's gratitude [*shukr*].

As for the recommended customs, they are:

- Sitting on the left leg [i.e., with the left leg tucked under].
- Using three fingers to eat with.
- Licking one's fingers.
- Eating from the part of the dish that is next to one.

As for the good manners, they are:

- Chewing vigorously and taking small mouthfuls.
- Not to keep looking at the faces of one's fellow diners.
- Not spreading bread all over the table and putting condiments on top of it.
- Not adopting a reclining posture while eating, and not sprawling on one's belly.



On what to say when breaking fast at someone else's place.

When a person breaks his fast [*aftara*] at someone else's place, he should say:

May those who keep the fast
break their fast in your presence,
and may righteous folk
eat your food,
and may the Mercy (of Allāh)
descend upon you,
and may the angels invoke
blessings upon you.

Praise be to Allāh, who has
fed us and quenched our thirst,
and included us
among the Muslims,
and guided us
out of error,
and graciously favored us over
many of those He
has created.

O Allāh, satisfy the hungry
members of the Community
of Muḥammad
(Allāh bless him
and give him peace!)
and clothe those who are naked,
and heal those who are sick,
and bring home those who are
absent and reunite
the household,
and supply their sustenance
in great abundance.

And let our coming in
be a gracious blessing,
and our going forth
a forgiveness.

aftara
‘*indakumu*’*ṣ-ṣā*’*imūn*:
wa akala
ta’*āmakumu*’*l-abrār*:
wa tanazzalat
‘*alaiikum*’*r-raḥma*:
wa shallat
‘*alaiikum*’*l-malā’ika*.

al-ḥamdu li’llāhi’lladhī
aṭ’amanā wa saqānā
wa ja’alanā
mina’l-muslimīn:
wa hadānā
mina’d-dalāla:
wa faḍḍalanā ‘*alā*
kathīrīna mimman
khalaqahu tafḍilā.

Allāhumma ashbi
juyyā ‘*a*
ummati Muḥammadīn
(*ṣalla’llāhu* ‘*alaihi*
wa sallam):
wa aksi ‘*āriyahā*
wa ‘*āfi marḍāhā*
wa rudda ghā’ibahā
wa jma ‘*shamla*
ahli’d-dāri
wa adarra
arzāqahum.

wa j ‘*al dukhūlanā*
barakatan
wa khurūjanā
maghfira.

And grant us good
in this world and
good in the hereafter,
and save us from the
torment of the Fire (of Hell),
through Your Mercy,
O Most Merciful of the merciful!

wa ātinā fi' d-dunyā
ḥasanatan
wa fi' l-ākhirati ḥasanatan
wa qinā
‘adhāba’ n-nār:
bi-rahmatika
yā Arḥama’ r-rāḥimīn.



On the etiquette of the public steam bath [*ḥammām*].

The construction of a public steam bath [*ḥammām*] is subject to disapproval, as are all business dealings associated with it, such as selling it, buying it or leasing it. The reason for this disapproval is the fact that people's private parts [*ʿawrāt*] are there exposed to view, and ʿAlī ibn Abī Ṭālib (may Allāh be well pleased with him) is reported as having said: "The public bathhouse is such an awful place! It deprives people of their modesty, and the Qurʾān must not be recited inside it."

As far as entering it is concerned, the best course is to avoid doing so altogether, unless one can find no satisfactory alternative, since we have learned on good authority that ʿUmar's son ʿAbdu'llāh (may Allāh be well pleased with them both), although he viewed the public steam bath with repugnance, would excuse his own use of it on the grounds that he was a person of limited resources.

Of al-Ḥasan and Ibn Sīrīn it is reported that neither of them would ever enter the public steam bath, and ʿAbdu'llāh the son of Imām Aḥmad [ibn Ḥanbal] once said: "I never saw my father go into the public steam bath."

If a person needs to use it, and his need is very urgent, it is permissible for him to enter the bathhouse, covering himself with a towel and averting his gaze so as not to see the private parts of other people. If possible, he should use the bathhouse when he can have it all to himself, so it is not a bad idea to enter it at night, or at least at a time during the day when its patrons are few and far between. When Imām Aḥmad [ibn Ḥanbal] (may Allāh bestow His mercy upon him) was asked a question on this subject, he said: "If you have ascertained that everyone inside the public steam bath is wearing a towel [*iḏār*], you may enter it yourself, but if not, you should not go in there."

According to a report from ‘Ā’isha (may Allāh be well pleased with her), the Prophet (Allāh bless him and give him peace) once said:

The public bathhouse [*bait al-ḥammām*] is a very bad place! It is a house that offers no privacy, and its water is not pure.

‘Ā’isha (may Allāh be well pleased with her) said of herself: “It would not give ‘Ā’isha any pleasure to have entered it, not even for [a pile of] gold as big as [Mount] Uḥud.”

The Prophet (Allāh bless him and give him peace) also said, according to the tradition [*ḥadīth*] of Jābir ibn ‘Abdi’llāh (may Allāh be well pleased with him and with his father):

If someone believes in Allāh and the Last Day, he must not enter the public steam bath without wearing a towel.

As far as women are concerned, it is also permissible for them to use the public steam bath, provided they fulfill the preconditions we have referred to as applicable to men.

They should have a valid pretext and a real need, such as illness, menstrual discharge [*ḥaid*], or bleeding in the period [of forty days] immediately following childbirth [*nifās*], because of the report of Ibn ‘Umar (may Allāh be well pleased with him and with his father), according to whom the Prophet (Allāh bless him and give him peace) once said:

The land of the ‘*ajam*¹⁷ will be laid open to you, and there you will find houses called *ḥammām* [public steam baths]. The men must not enter them unless wrapped in a towel, and you must keep the womenfolk away from them, except for those who are sick or experiencing the aftermath of childbirth [*nafsā’*].

When a person enters the public steam bath, he should not offer the Islamic greeting [*lā yusallim*], nor should he recite the Qur’ān, because of the tradition [*ḥadīth*] of ‘Alī (may Allāh be well pleased with him), which has been quoted above.



¹⁷ The term ‘*ajam*’ may refer to the non-Arabic-speaking “barbarian” nations in general, or in some contexts to the Persians in particular.

On the wearing of a signet ring and how to select one.

According to the report of Abū Dāwūd (may Allāh bestow His mercy upon him), supported by a chain of transmission [*isnād*] going back to Anas ibn Mālik (may Allāh be well pleased with him), the latter said: “When Allāh’s Messenger (Allāh bless him and give him peace) was proposing to write letters to certain non-Arab foreigners [*a‘ājim*],¹⁸ he was told: ‘They will not read a letter unless it bears a seal.’ So he selected a signet ring [*khātam*] made of silver, and on it he engraved the inscription:

Muḥammad,
the Messenger of Allāh.

Muḥammadun
Rasūlu’llāh.

Anas (may Allāh be well pleased with him) is also reported as having said: “The signet ring of Allāh’s Messenger (Allāh bless him and give him peace) was made of silver, all of it, including the stone [*faṣṣ*].” In a different version, however, the wording attributed to Anas (may Allāh be well pleased with him) is: “The signet ring of Allāh’s Messenger (Allāh bless him and give him peace) was made of beaten silver [*wariq*] and its stone was Abyssinian [*ḥabashī*].”

From another report provided by Abū Dāwūd, complete with chain of transmission, we learn on the authority of Nāfi‘ that Ibn ‘Umar (may Allāh be well pleased with him and with his father) once said: “Allāh’s Messenger (Allāh bless him and give him peace) chose to use a signet ring made of gold, and he wore it with the stone next to the palm of his hand. On it he had engraved:

Muḥammad,
the Messenger of Allāh.

Muḥammadun
Rasūlu’llāh.

Everyone else then took to wearing signet rings made of gold, but when he saw them adopting this fashion, he threw his own ring away,

¹⁸ The plural form *a‘ājim* is synonymous with the collective term *‘ajam* (see immediately preceding note).

saying: 'I shall never wear it again!' Then he selected a signet ring made of silver, on which he engraved the same inscription: *Muḥammadun Rasūlu'llāh*. This ring was worn after him by Abū Bakr (may Allāh be well pleased with him). Then 'Umar (may Allāh be well pleased with him) wore it after the time of Abū Bakr, and then 'Uthmān (may Allāh be well pleased with him) wore it until it dropped into the well of Arīs."



On the impropriety of choosing a ring of iron or brass.

It is considered improper to select a signet ring made of iron or brass, on the basis of a report provided by Abū Dāwūd (may Allāh bestow His mercy upon him), complete with chain of transmission [*isnād*] going back to ‘Abdu’llāh ibn Buraida, whose father (may Allāh be well pleased with him) told him:

“A man once came to Allāh’s Messenger (Allāh bless him and give him peace), wearing a signet ring made of brass. He said to him: ‘How is it that I am picking up the smell of idols [*aṣnām*] from you?’ So he threw the ring away. Then he came again, this time wearing a signet ring made of iron. The Prophet (Allāh bless him and give him peace) said to him: ‘How is it that I see you wearing the ornament of the people of the Fire [of Hell]?’ So the man said: ‘O Messenger of Allāh, what material should I look for in selecting a ring?’ To this he replied (Allāh bless him and give him peace): ‘Choose one made of beaten silver, and do not add the slightest amount [of other metal] to it.’”



On the impropriety of wearing a signet ring on the middle finger or the index finger.

It is considered improper to wear a signet ring on the middle finger [*wuṣṭā*] or the index finger [*sabbāba*], since it has been reported that the Prophet (Allāh bless him and give him peace) told ‘Alī (may Allāh be well pleased with him) not to do so.



On the preferability of wearing the signet ring on the left hand and on the little finger.

The preferred practice is to wear the signet ring on the left hand and on the little finger [*khiṣir*]. This is based on the report provided by Abū Dāwūd (may Allāh bestow His mercy upon him), complete with chain of transmission [*isnād*] going back to Nāfi‘, according to whom Ibn ‘Umar (may Allāh be well pleased with him and with his father) said that the Prophet (Allāh bless him and give him peace) used to wear his signet ring on his left hand, with its stone toward the palm of his hand.

The same report has come down to us from most of the righteous forefathers [*as-salaf aṣ-ṣāliḥ*]. Besides, noncompliance with this practice is a custom and trademark of those who promote heretical innovations [*al-mubtadi‘a*].

Yet another consideration is the fact that it is proper to take hold of things with the right hand in order to place them in the left hand, so this [practice of wearing the ring on the little finger of the left hand] serves to protect the signet ring itself, as well as the names and letters inscribed upon it.

It has also been reported, on the authority of ‘Alī (may Allāh be well pleased with him), that the Prophet (Allāh bless him and give him peace) used to wear a signet ring on his right hand. It could therefore be maintained that the right and left hands have an equal claim, although the view previously stated is the one preferred.



On toilet manners [*ādāb al-khalāʾ*] and the removal of traces of excrement [*istinjāʾ*].

When a person wishes to go to the toilet [*khalāʾ*], he must set aside any article on which there is some reference to Allāh (Almighty and Glorious is He), such as a signet ring [*khātām*], an amulet [*taʾwīdh*], or anything else of the kind. He should step in with his left foot in front of his right foot, saying:

In the Name of Allāh!
I take refuge with Allāh
from all bad things
and unclean habits,
and from the filthy one,
the dirty one,
Satan the accursed.

*Bismiʾ llāh.
aʿūdhu biʾ llāhi
minaʾl-khubuthi
waʾl-khabāʾith:
wa minaʾr-rajisiʾ n-
najisiʾ sh-
shaiṭāniʾ r-rajīm.*

This is based on the traditional report according to which the Prophet (Allāh bless him and give him peace) once said:

These privies [*ḥuṣhūsh*] are haunted [*muḥtaḍara*], so you must seek refuge with Allāh from the devil, and this is what you should say: ‘I take refuge with Allāh from all bad things and unclean habits, and from the filthy one, the dirty one, Satan the accursed.’

[While using the toilet] a person should keep his head covered and his body screened from view. He should not pull up his garment until he is squatting close to the ground.¹⁹ His weight should be supported on his left leg, because this makes it easier to excrete what has to come out.

He should not engage in conversation. He should neither return the salutation of anyone who greets him, nor respond to anyone who talks to him. If he happens to sneeze, he should praise Allāh in his heart, [instead of saying *al-ḥamdu liʾ llāh* out loud.]

¹⁹ This assumes that the person is wearing a traditional Arab-style *thawb* [a long shirt, gown or robe], which needs to be pulled up in the toilet, unlike pants or trousers, which obviously need to be pulled down. For a clear understanding of these passages, the reader should also envision an earth closet, rather than a toilet equipped with a ceramic bowl and other modern appliances.

He should not raise his head toward the heavens. He must not laugh at what comes out of himself or out of some other person. He should keep well away from other people. He should use an out-of-the-way spot where the ground is soft enough to soak up his urine, so that it will not splash back on him, and where he will not be exposing his private parts [*awra*] for anyone to see. If the earth is hard, however, or if it is a windy spot, he must hold the tip of his penis [*dhakar*] close to the ground.

If he is out in the desert, he must neither face the *Qibla* [direction of the Ka'ba in Mecca] nor turn his back toward it; he should rather turn to the East or to the West, as advised by the tradition [*khabar*]. He must not be facing the sun or the moon, however.

A person must not urinate in any of the following places:

1. On a stone.
2. Beneath a tree, whether or not it is one that bears fruit, because people may seek the shelter of its shade and get their clothes dirty in the process, while any fruit that does fall will be contaminated.
3. On a public thoroughfare.
4. In a source of water supply.
5. In an enclosed courtyard.

To urinate in such places is to bring a curse upon oneself, as the tradition [*khabar*] has informed us.

In the place he is using as a toilet, a person should not mention Allāh, whether in a quotation from the Qur'ān or in any other context, out of respect for the purity of His Name (Almighty and Glorious is He); he should not go beyond saying “*Bismi'llāh* [In the Name of Allāh]” and praying for refuge from Satan, as described at the beginning of this subsection. Then, when he has done what he needed to do, he should say:

Praise be to Allāh, who has
relieved me of discomfort,
and restored my well-being.
(I beg) Your forgiveness.

*al-ḥamdu li'llāhi'lladhī
adhhaba 'anni'l-adhā
wa 'afānī:
ghufrānak.*

Then he should leave that spot and move over to one that is clean. He should not perform his cleansing operations there [in the first spot], in case his hand gets soiled by touching something unclean [*najāsa*], or drops of urine stain his body and his clothes. Then he must examine the situation.

If he finds that the excrement has not spread beyond the orifice, except to the slight extent that is normally to be expected, he is free to choose between two options; he may resort either to the method of purification termed *istijmār*, using something solid, or to the one termed *istinjā'*, using water. If he opts for the solid, the preferred material is stone. Three stones are required and they will be considered clean if they have not been used by anyone else for the purpose of *istijmār*.

[The whole procedure of cleansing by *istijmār* is to be carried out as follows:]

The person holds one of the three stones in his right hand, then starts at the front end [i.e., with the penis]. Before using the stone, however, he must rub his penis from the base to the tip and shake it three times, with his left hand, grunting as he does so, in order to make sure that all the urine has been expelled. The term for this action is *istibrā'*.²⁰ Holding his penis with his left hand, he must then press it against the stone held in his right hand, and rub it until he can see that the point of contact is quite dry. He should repeat this action three times with three stones.

If he cannot find any stones for the purpose, he may use three scraps of cloth or paper, or fragments of pottery, or lumps of earth or clay, or three handfuls of dust. In the absence of any of these things, he should rub his penis on the ground or on a wall, until it is obvious that further rubbing leaves no trace of moisture on the object used as a dryer [*jaffāfa*] or blotter [*nashshāfa*].

Once this has been done, the person has discharged his obligation as far as the front part [i.e., cleaning his penis] is concerned.

While performing the *istibrā'*, he must be very careful not to stretch the penis from the point [at the head] called the glans [*hashafa*], because urine may thus be retained in the duct of the urethra [*ihlil*]. When it emerges later, after he has finished performing the ritual ablution [*wuḍū'*], it will have the effect of rendering his ablution null and void. This is why the sacred law prescribes as a precautionary measure [*shurī'a fī ḥaqqihi*] that one should walk a few steps before performing the *istibrā'*, and also exert pressure by grunting [*tanaḥmuḥ*], for fear of letting any trace of urine be retained in the urethra.

²⁰The Arabic lexicographers give this definition of the term *istibrā'*: "Taking extraordinary pains, or the utmost pains, in cleansing the orifice of the penis from the remains of urine, by shaking it and pulling it and the like, until one knows that nothing remains in it." (See E.W. Lane, *Arabic-English Lexicon*, art. B-R-'.)

As for the posterior, [the procedure for cleaning it is as follows]: Holding the stone in his left hand, the person must rub it over the anal orifice [*masruba*] from the front end to the back, then throw it away. This may in fact be sufficient, but he should now take the second stone, start from the rear end of the orifice and rub it across to the front part, then throw it away. Then he should take the third stone, rub it all around the orifice and throw it away.

This may be all that is required, but if it is apparent to him, from traces of moisture on the last stone, that the anus is not yet perfectly clean, he should use extra stones up to five. If it is still not clean after all this, he must use more stones, up to seven or nine. He should not stop without having reached an odd number, and even if cleanliness is achieved with only one or two stones, he must still go on till he has used three, because the sacred law [*sharʿ*] makes this a rule.

A different way of performing *istijmār* is sometimes referred to, namely the following procedure:

The person takes the stone in his left hand, presses it against the front end of the right side of his anal orifice, then draws it along to the rear end. Then he moves it over to the left and draws it toward the rear, until it reaches the same point again. He then takes a second stone and repeats the procedure, but starting from the front end of the left side this time. Then he takes a third stone and rubs it down the middle.

All these methods are permissible, for we know from the tradition [*athar*] that a man once said to one of the Companions [*Ṣaḥāba*], an Arab tribesman with whom he got into an argument: “I don’t suppose you know the proper way to defecate [*al-khirāʿa*]!” He replied: “Of course I do! By your father, I am actually quite an expert in it!” The man said: “Describe it to me, in that case,” so he said: “I go off to an out-of-the-way spot and make sure the ground is right. I face toward the wormwood plant [*shīḥ*] and turn my back to the wind. I poise myself in the posture [*iqʿāʿ*] of the gazelle and adopt the squatting position [*ijfāl*] of the ostrich.”

(As for the *shīḥ*, it is a sweet-scented plant that grows in the desert. In this context, *iqʿāʿ* means sitting in an upright posture, with one’s weight resting on the balls of the feet, and *ijfāl* means keeping one’s buttocks off the ground.)

On the removal of traces of urine and excrement [*istinjā'*] by means of water.

The removal of traces of urine and excrement [*istinjā'*] by means of water should be carried out as follows:

Holding his penis [*qaḍīb*] with his left hand, the man should use his right hand to splash it with water, washing it seven times after trying hard to make sure it is quite empty of urine by squeezing and shaking [*istibrā'*],²¹ grunting [*tanahnuḥ*], and going to all the extra trouble we have mentioned [in the preceding subsection].

The jurists [*fuqahā'*] of Medina (may Allāh bestow His mercy upon them) have likened the male organ [*dhakar*] to the udder [*dar'*]. One thing after another continues to issue from it, as long as a man keeps tugging at it, but when water falls onto the penis, the flow of urine [*bawl*] comes to a stop.

As for the backside [*dubr*], the person must touch the spot with his left hand, while using his right hand to pour the water. He should keep pouring for a while, then ease up a bit as he checks the spot with his hand, until he is quite sure it is clean and rid of all trace of impurity.

It is not necessary for him to wash the internal part of either of the two orifices, because this is something from which he is exempt according to the sacred law [*shar'*]. Nor is he under any obligation to perform *istinjā'* as a result of the emission of wind.

The ideal practice is to combine the two procedures of scraping [*istijmār*] with a solid object and washing with water. The purpose can be sufficiently achieved by a person confining himself to the use of stones, but the use of water is altogether preferable, because, as the saying goes: "If he does not perform *istinjā'* with water, he will be possessed by devilish insinuation [*idhā lam yastanji bi'l-mā' i'tarāhu'l-uwaswās*]." This is why certain poets are said to avoid using water for *istinjā'*. Since this gives rise to obscene and indecent language, it must be considered a misdeed. We take refuge with Allāh from language that is the product of filth and a rotten stench.

²¹ See note ²⁰ on p. 340 above.

On cases where there is no alternative to the use of water.

In cases where the unclean substance [*najāsa*] has become widely dispersed, over the greater part of the glans [*ḥashafa*] at the front end, and of the buttocks at the rear end, nothing but water will suffice to remove it, because it has gone beyond the point of legal tolerance [*tarkhīṣ*]; it has thus become equivalent to uncleanness attaching to the rest of the body, to the thigh and the chest, for instance, and cannot be removed except by means of water.



On which materials are permissible for *istijmār*.

For its use to be permissible for the purpose of *istijmār*, a substance must match the following description:

It must be a solid material, clean and capable of serving as a cleansing agent. It must be an inedible substance, possessing no sacred quality [*ḥurma*] and having no connection with any living creature [*ḥayawān*].

It is not permissible to use dried dung [*rawth*] or decayed bone [*rimma*] for this purpose, because these constitute part of the diet of the jinn. Slippery materials like charcoal [*ḥumama*], glass [*zuḥājā*] and smooth pebbles are also unsuitable, because they tend to smear and therefore do not clean properly.



On the rules for cleansing [*istinjā'*] after contamination by various types of discharge from both orifices.

The purification procedure [*istinjā'*], as we have described it, is necessary after contamination by every kind of discharge from either of the two orifices, with the exception of wind or gas, but including substances like feces, worms, stones, blood, pus, and dung.

As for the penis [*dhakar*], the substances excreted from it are five in number, namely the following:

1. Urine [*bawl*].

2. The prostatic fluid [*madhiyy*], which is a thin, whitish liquid emitted during the sexual excitement associated with flirting or indulgence in erotic fantasies.

It is subject to the same rule [*hukm*] as urine, but requires in addition the washing of the penis and the testicles.

As the Prophet (Allāh bless him and give him peace) said, according to the tradition [*ḥadīth*] of 'Alī (may Allāh be well pleased with him):

That is the fluid of the stallion [*mā' al-fahl*], and every male creature has a particular fluid. He must therefore wash his penis and his testicles, and he must also perform a minor ablution [*wuḍū'*] in order to be ready for the ritual prayer [*ṣalāt*].

3. The fluid known as *wadiyy*, which is a thick, white fluid emitted in the wake of urination, and which is therefore subject to the same rule as the urine itself, with no additional requirement.

4. The seminal fluid [*maniyy*], which is the white fluid ejaculated at the moment of major orgasm [*al-ladhdhat al-kubrā*] during real sexual intercourse [*jimā'*] or an erotic dream [*iḥtilām*].

This fluid may sometimes be yellowish in color, depending on the potency of the man concerned. It may also be pink, when sexual intercourse is very frequently experienced. It is likely to be thin in cases

where physical strength and sexual potency are at a low level. It can be recognized by its odor, which is like the odor of *ṭal'* [the pollen of the palm-tree],²² or that of dough [*ʿajm*].

The seminal fluid in itself is a pure substance, according to the more widely accepted of the two reported doctrines [*ashhar ar-riwāyatain*]. The emission of it nevertheless necessitates the washing of the whole body.

The corresponding fluid produced by the woman [*mā' al-mar'a*] is thin and yellowish.

5. Wind or gas [*rīḥ*] may be discharged from the organ at the front [*qubl*], if only on rare occasions, just as it is emitted from the posterior [*dubr*].



²² According to the Arabic lexicographers, the *ṭal'* is "what comes forth from the palm-tree and becomes dates if the tree is female; and if the tree is male it does not become dates, but is eaten in its fresh state, or is left upon the palm-tree a certain number of days until there comes to be produced in it a white substance like flour, [i.e., the pollen,] having a strong odor, and with this the female is fecundated; or a certain white thing that appears from the spathe of the palm-tree, to the color of which the teeth are likened, and to the odor thereof of the sperma." (See: E.W. Lane, *Arabic-English Lexicon*, art. *Ṭ-L-ʿ*.)

On the recommended invocations [*adhkār*] to be offered when washing the various parts of the body.

Having finished the task of removing all traces of urine and excrement from the private parts, one should say:

O Allāh! Cleanse my heart
of doubt and
hypocrisy,
and keep my genitals
immune to all forms
of sexual misconduct.

*Allāhumma naqqi qalbī
mina' sh-shakki
wa' n-nifāq:
wa ḥaṣṣin
farjī
mina' l-fawāḥish.*

When pronouncing the *tasmiya* :

I take refuge with You from
the evil insinuations
of the devils,
and I take refuge with You,
my Lord, in case they should
approach me.

*a'ūdhu bika
min ḥamazāti' sh-
shayāṭīn:
wa a'ūdhu
bika Rabbī
an yaḥḍurīn.*

When washing one's hands:

O Allāh! I beg You
to grant me good fortune
and blessed grace.
And I take refuge with You
from bad luck and disaster.

*Allāhumma innī
as'āluka' l-yumna
wa' l-baraka:
wa a'ūdhu bika mina' sh-
shu' mi wa' l-halaka.*

When rinsing out one's mouth:

O Allāh! Help me to recite
the Qur'ān, Your Book,
and to practice frequent
remembrance of You.

*Allāhumma a'innī 'alā
tilāwati' l-qur'āni kitābika
wa kathrati' dh-
dhikri lak.*

When snuffing water up one's nostrils:

O Allāh! Let me discover
the fragrance
of the Garden (of Paradise)

*Allāhumma awjidi
rā' iḥata' l-
jannati*

while You are
well pleased with me.

*wa Anta
‘annī rāḍīn.*

When clearing one’s nasal passages [*istinthār*]:

O Allāh! I take refuge with You
from the foul odors
of the Fire (of Hell),
and from an evil place
in which to dwell.

*Allāhumma innī
a‘ūdhu bika
min rawā’ihī’n-nāri
wa min
sū’i’d-dār.*

When clearing one’s face:

O Allāh! Let my countenance
shine clear and bright
on the day when
the countenances of Your saints
will be clear and bright.

*Allāhumma
bayyid wajhī
yawma tabyaḍḍu
wujūhu
awliyā’ik.*

And do not let my
countenance be stained
on the day when
the countenances of Your foes
will be stained.

*wa lā tusawwid
wajhī
yawma taswaddu
wujūhu
a‘dā’ik.*

When washing one’s right arm:

O Allāh! Let me receive
my record with my right
hand, and let me experience
an easy settling of accounts.

*Allāhumma ātinī kitābī
bi-yamīnī
wa ḥāsibnī
ḥisāban yasīrā.*

When washing one’s left arm:

O Allāh!
I take refuge with You, in case
You should make me receive
my record with my left hand,
or from behind my back.

*Allāhumma
innī a‘ūdhu
bika an tu’tīyanī
kitābī bi-shimālī
aw min warā’i zahrī.*

When rubbing one’s head:

O Allāh!
Envelop me in Your mercy,
and send down upon me
a share of Your blessings,
and shade me under the
shadow of Your Throne on
the day when there will be no
shade except in Your shadow.

*Allāhumma
ghashshinī bi-rahmatika
wa anzil ‘alayya
min barakātika
wa aẓillinī
taḥta ẓilli ‘arshika
yawma lā ẓilla
illā bi-ẓillik.*

While rubbing one's ears:

O Allāh!
Let me be one of those
who heed the spoken word,
and then put the best part
of it into practice.

*Allāhumma 'j' alnī
mina' lladhīna
yastami' ūna'l-qawla
fa-yattabi' ūna
aḥsanah.*

O Allāh!
Let me hear the herald
of the Garden (of Paradise)
together with the righteous.

*Allāhumma
asmi' nī
munādiya'l- jannati
ma' a'l-abrār.*

Then, while rubbing one's neck:

O Allāh!
Redeem my neck
from the Fire (of Hell),
and I take refuge with You
from all chains and shackles.

*Allāhumma
fakki raqabati
mina' n-nār:
wa a' ūdhu bika mina' s-
salāsili wa'l-aghāl.*

When washing one's right foot:

O Allāh!
Let my feet stand firm upon
the Bridge, along with all
the feet of the believers.

*Allāhumma
thabbit qadamayya
'ala' ṣ-ṣirāṭi
ma' a aqdāmi'l-mu' minīn.*

Then, as one washes the left foot:

O Allāh!
I take refuge with You,
in case my foot should slip
from the Bridge
on the day when the feet
of the hypocrites.
will be slipping.

*Allāhumma
innī a' ūdhu bika
an tazilla qadamī
'anī' ṣ-ṣirāṭi
yawma tazillu
aqdāmu'l-
munāfiqīn.*

Having finished the minor ablution [*wuḍū'*], it is appropriate to raise one's head heavenward, and then say:

I bear witness that there is
no god but Allāh, Alone,
without any partner.

*ashhadu an lā ilāha
illa' llāhu Waḥdah.
lā sharīka lah.*

And I bear witness that
Muḥammad is His servant
and His Messenger.

*wa ashhadu
anna Muḥammadan
'abduhu wa Rasūluh.*

Glory be to You
and with Your praise!
There is no god but You!

*subḥānaka
wa bi-ḥamdik.
lā ilāha illā Ant.*

I have done wrong
and I have wronged myself.

I seek forgiveness from You
and I beg You to relent,
so forgive me
and relent toward me.

You are indeed
the Ever-Relenting,
the All-Compassionate!

O Allāh!
Let me be one of
those who truly repent.

And let me be one of
those who purify themselves.

And let me be truly patient,
truly thankful.

And let me remember You
and celebrate Your glory,
early in the morning
and at eventide.

‘amiltu sū`an
wa ḡalamtu nafsī.

astaghfiruka
wa as`aluka`t-tawba:
fa-`ghfir li
wa tub `alayya.

innaka Anta`t-
Tawwābu`r-
Raḡīm.

Allāhumma `j`alnī
mina`t-
tawwābīn:

wa`j`alnī mina`l-
mutataḡhirīn:

wa`j`alnī
ṡabūran ṡakūrā:

wa`j`alnī adḡkuraka
wa usabbīḡhaka
bukratan
wa aṡīlā.



On what is strictly necessary [*wājib*] and what is highly commendable [*mandūb*] in matters of dress.

We distinguish two further categories: (1) that which is strictly necessary [*wājib*] and (2) that which is highly commendable [*mandūb*].

1. As for that which is strictly necessary, it falls into two sub-groups. One of them is significant in relation to the right [*ḥaqq*] of Allāh (Exalted is He), while the second is specifically relevant to the right of the human being [*ḥaqq al-insān*].

(a) As for that which pertains to the right of Allāh (Exalted is He), it is the screening of the private parts [*ʿawra*] from the eyes of people, as we have explained in the subsection on the subject of naked exposure [*taʿarrī*].²³

(b) As for that which pertains to the right of the human being, it is that which provides protection from the heat, the cold and all kinds of things that can be harmful. It is necessary for this reason, and it is not permissible to neglect it, because to do so would amount to assisting in one's own self-destruction, and that is unlawful [*ḥarām*].

2. As for that which is highly commendable, it is likewise divided into two sub-groups.

(a) One of them pertains to the right of Allāh (Exalted is He), namely the wearing of a *ridāʿ* [garment to cover the upper half of the body] when one is in a congregation or a place where people gather. A person should therefore see to it that his shoulders are not left exposed, but covered with some graceful form of clothing, on occasions like the religious festivals [*aʿyād*], the Friday congregational prayers [*jumaʿ*] and so on.

(b) The second subdivision pertains to the right of created beings [*ḥaqq al-makhlūqīn*]. It comprises all the various kinds of permissible clothing which people adopt among themselves to improve their

²³ See pp. 63 and 64 above.

appearance. A man should not make his companion seem ridiculous, nor belittle his manly virtue [*murūʿa*] among his fellows.

It is considered improper to wear a turban in the manner called *iqtiʿāt*, which means winding it around the head without bringing a strip of the material under the lower jaw. The recommended practice is *talaḥḥī*, which does include the lower jaw.

Also subject to disapproval is anything that differs from the Arab style of dress and resembles the fashion of the non-Arab peoples [*aʿājim*].

[For a man] to wear a very low hemline is reprehensible, because we know from what has been handed down in the tradition [*athar*] that the Prophet (Allāh bless him and give him peace) once said:

The Muslim's mode of wearing the *izār*²⁴ is to [have it reaching] the middle of the shank. There is no offense and no sin with respect to what is between that point and the ankles, but if anything is lower than the ankles, it is in the Fire [of Hell]. If anyone trails his *izār* out of vain conceit, Allāh (Exalted is He) will pay no attention to him.²⁵

It is reprehensible to wrap oneself during the ritual prayer [*ṣalāt*] in the manner called *ishtimāl aṣ-ṣammāʿ* [the 'solid-rock' style of wrapping], which means that a person wraps himself in a garment and puts both edges of it over on one side, leaving no space for his hand to come out from inside it. (This is why it is called 'solid-rock.')

Likewise subject to disapproval is the practice known as *sadd*, which means that a person lays the middle of his upper-bodygarment [*ridāʿ*] on his head, while the rest of it is allowed to hang down over his back. This is the mode of dress adopted by the Jews.

Similar disapproval is extended to the habit of *iḥtibāʿ*, which means that a person sits down and draws his knees together up toward his chest, then winds a piece of his clothing around from behind his back till it reaches his knees, where he ties a knot in it, so that it comes to resemble the prop or leaning post he might use if he were not supporting himself with a piece of clothing.

[This practice is disapproved of] because it is liable to result in exposure of the private parts. There is no objection to it when the

²⁴ The *izār* is a waist-wrapper, an article of clothing designed to cover the lower part of the body.

²⁵ **Author's note:** This saying has been recorded by Abū Dāwūd, along with its chain of transmission [*isnād*] by way of **Abū Saʿīd al-Khudrī** (may Allāh be well pleased with him) from the **Prophet** (Allāh bless him and give him peace).

person concerned is wearing another garment underneath the one used to provide support.²⁶

It is likewise regarded as improper to wear a muffler over the mouth, and to cover the nose during the ritual prayer [*ṣalāt*].

It is considered reprehensible for the men to imitate the women's style of dress, just as it is for the women to imitate the style of the men, because the Prophet (Allāh bless him and give him peace) cursed the person who would do such a thing, and warned him against it with dire threats.

Subject to disapproval during the ritual prayer is the squatting posture known as *iq'ā'*, which means that a person stretches the upper sides of his feet out on the ground and sits on his heels, or sits with both buttocks on the ground while keeping both feet erect. In the words of the Prophet (Allāh bless him and give him peace):

It is a way of squatting that is like the squatting posture of the dog; it is forbidden to adopt it.

It is also reprehensible to wear any kind of clothing which is so transparent that the body can be seen through it. If the private parts [*awra*] are visible through it, the wearer is a *fāsiq* [an immoral person; one who falls short of the legal standard of rectitude under Islamic law]. It is as if he had deliberately exposed those parts to view when he was supposed to get himself dressed, and his ritual prayer [*ṣalāt*] cannot be valid when performed in such attire.

The sacred law extols the merits of *sarāwīl* [trousers or pants]. In the words of the Prophet (Allāh bless him and give him peace):

The *sarāwīl* are half of the suit of clothes.

This applies more imperatively where men are concerned.

It is considered improper to make the trouser panels [*bawā'ik*] too baggy; it is better and more suitable to make them tight-fitting, since this is more effective in concealing the private parts. The Prophet (Allāh bless him and give him peace) is reported as having said:

O Allāh, forgive those women who wear trouser pants [*al-musarwalāt*].

²⁶ According to the Arabic lexicographers: "The Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them, this standing him instead of leaning. . . . Doing this in one garment is forbidden, in a tradition, lest, by accident, what decency requires to be concealed should become exposed." (See: E.W. Lane, *Arabic-English Lexicon*, art. Ḥ-B-W.)

He said this with reference to a particular woman. As he passed her by, [he could not help noticing that she had] a trouser-panel [*bā'ika*] rising and falling [as she moved], so he turned his face away from her. Then someone remarked to him: “She is a *musarwala* [woman who wears pants].”

According to one of the traditional accounts [*aḥādīth*], the Prophet (Allāh bless him and give him peace) “disapproved of ‘ample’ [*mukharfaja*]²⁷ trousers,” meaning pants that are baggy and long, reaching all the way down to the upper part of the feet.

The most excellent type of clothing is that which provides good cover and protection, and the most excellent color for clothes is white, as we know from the words of the Prophet (Allāh bless him and give him peace):

The best of your clothes are the white ones.

In another version, the wording is:

You must choose white! Let the living amongst you wear it, and use it to enshroud your dead.

Ibn ‘Abbās (may Allāh be well pleased with him and with his father) is also reported as having said: “Allāh’s Messenger (Allāh bless him and give him peace) once said:

Out of all your clothes you must wear the white ones, for they are the best of your clothes. You must also use white cloth to enshroud your dead. And then the best of your eye-shadow preparations²⁸ is *ithmid* [antimony or collyrium]; it clears the vision and stimulates the growth of hair.”



²⁷ **Author’s note:** The basic significance of the word, [i.e., the essential notion conveyed by the Arabic root *kh-r-f-j*, from which it is derived,] is ‘plentifulness.’ The expression ‘*aish mukharfaj*’ is used of a lifestyle [‘*aish*’] when it is affluent.

²⁸ *akhāl*, plural of *kuhl*.

On good practices connected with sleeping [*ādāb an-naʿwm*].

For someone proposing to go to sleep, the following practices are recommended:

1. He should insert a stopper into the mouth of his water-skin.²⁹
2. He should extinguish his lamp.
3. He should lock his door.
4. He should wash his mouth, if he happens to have eaten something with a strong odor, so the flies will not be attracted to it.
5. He should invoke the Name of Allāh (Almighty and Glorious is He), by saying: “*Bismi’llāh* [In the Name of Allāh].”
6. Then he should say the words mentioned in the tradition reported by Abū Dāwūd (may Allāh bestow His mercy upon him), with its chain of transmission from Sa’īd ibn ‘Ubaida, who said:

“This was told to me by al-Barā’ ibn ‘Āzib (may Allāh be well pleased with him and with his father). He said: ‘Allāh’s Messenger (Allāh bless him and give him peace) once said to me:

“When you are ready to take to your bed, you must perform the minor ablution [*wuḍū’*] as if for the ritual prayer [*ṣalāt*], then lie down on your right side and say:

O Allāh, I have turned my face
in submission toward You.
And I have delegated
my affairs to You.

*Allāhumma innī
aslamtu wajhī ilaik:
wa fawwadtu
amrī ilaik.*

And I have entrusted my back
to You for safe refuge,
in longing and in fear.

*wa alja’ tu zahī
raghbatan
wa rahbatan ilaik.*

There is nowhere
to find refuge and nowhere
to find salvation from You,
except (by turning) toward You.

*lā malja’a
wa lā manjā
minka
illā ilaik.*

²⁹ A reminder that water is a very precious commodity in the desert, and must on no account be allowed to go to waste through spillage or evaporation.

I believe in Your Book
which You have revealed,
and in Your Prophet
whom You have sent.

āmantu bi-kitābika
'lladhī anzalt:
wa bi-nabiyyika
'lladhī arsalt.

Thus, if you die, you will die in the natural state (of submission to the Creator's will) [*ala'l-fiṭra*],³⁰ so let these be the last words you ever pronounce.”

“Al-Barā' went on to say: ‘So I said: “Let me see if I can repeat them from memory.” Then I said: “...in Your Messenger [*Rasūlika*] whom You have sent.” But he said: “No! ‘...and in Your Prophet [*Nabiyyika*] whom You have sent.’”

As mentioned in the traditional report [*khābar*], a person should sleep lying on his right side, facing the *Qibla* [direction of the Ka'ba in Mecca], as he will be in the grave [*lahd*]. There is no objection, however, to his going to sleep lying on his back, reflecting on the Kingdom [*malakūt*] of the heavens and the earth.

It is considered reprehensible to sleep lying flat on one's face.

If a person experiences a disturbing dream during his sleep, he should seek refuge with Allāh (Exalted is He) from the evil of it. He should spit to his left three times and say:

O Allāh, bless me with
the good part of my vision,
and keep me safe
from its evil part!

Allāhumma'rzuqni
khaira ru'yāya
wa'kfini
sharrahā.

He should also recite the Throne Verse [*Āyat al-Kursī*],³¹ then “Say,

³⁰ The natural constitution [*fiṭra*], with which every human being is created in the mother's womb, is an innate disposition to submit to the will of the Creator and to accept the true religion. (See Qur'ān 30:30.)

³¹ Qur'ān 2:255, which reads:

Allāh! There is no god but He,
the Living, the Eternal.
Neither slumber nor sleep can
overtake Him.
To Him belongs whatever
there is in the heavens
and whatever there is in the earth.
Who is there to intercede
with Him save by His leave?
He knows what is in front of them
and what is behind them,
while they encompass nothing of
His knowledge save what He will.
His throne comprises
the heavens and the earth,
and He is never weary
of preserving them.
He is the All-High, the All-Glorious.

Allāhu lā ilāha illā Huwa'l-
Ḥayyu'l-Qayyūm.
lā ta'khudhuhu sinatun
wa la naum.
lahu mā fi's-samāwāti
wa mā fi'l-ard.

man dha'lladhī yashfa'u
'indahu illā bi-idhnih.
ya'lamu mā baina aidihim
wa mā khalfahum.
wa lā yuhitūna bi-shai'in min
'ilmihī illā bi-mā shā'.

wasi'a kursiyūhu's-
samāwāti wa'l-ard.
wa lā ya'ūduhu
hifzūhumā.
wa Huwa'l-'Alīyyu'l-'Aẓīm.

‘He is Allāh, the One [*qul Huwa’llāhu Aḥad*],’³² and the two Qur’ānic prayers for divine refuge [*Mu’awwidhatān*]³³—unless he is *junub* [in a state of ritual impurity].

He should not seek an interpretation of his dream from anyone who is not a qualified expert, such as a learned scholar [*‘ālim*] or a wise man [*ḥakīm*]. The interpreter should also be a loving friend.

He should not try to interpret his lascivious fantasies [*aḥlām*], because the devil [*shaitān*] may appear to him in disguise. Abū Qatāda (may Allāh be well pleased with him) is reported as having said: “I once heard Allāh’s Messenger (Allāh bless him and give him peace) say:

The lascivious fantasy [*ḥulm*] is from the devil, so if one of you dreams of something he finds unpleasant, let him spit to his left three times, then let him pray for refuge [*yata’awwadh*] from the evil of it, for thus it will do him no harm.”

Abū Huraira (may Allāh be well pleased with him) is reported as having said: “When Allāh’s Messenger (Allāh bless him and give him peace) had finished the early morning ritual prayer [*ṣalāt al-ghadāt*], he used to say: ‘Did any of you experience a visionary dream [*ru’yā*] during the night?’ He would also say:

No part of Prophethood [*nubuwwa*] will be left after me, except the righteous visionary dream [*ru’yā ṣāliha*].”

In the tradition [*ḥadīth*] of ‘Ubāda ibn aṣ-Ṣāmit (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) is reported as having said:

The visionary dream of the believer [*mu’min*] is a forty-sixth part of Prophethood.

³² Qur’ān 112, Sincere Devotion [*al-Ikhlās*], for which see p. 161 above.

³³ Qur’ān 113, The Daybreak [*al-Falaq*] and 114, Mankind [*an-Nās*]:

Say: “I take refuge with
the Lord of the Daybreak
from the evil of what He has created,
from the evil of the darkness
when it is intense,
from the evil of the witches
who blow on knots,
and from the evil of the envier
when he envies.”

*qul a’ūdhu
bi-Rabbi’l-falaq:
min sharri ma khalaq:
wa min sharri ḡhāsiqin
idhā waqab:
wa min sharri’ n-naffāthāi
fi’l-‘uqad:
wa min sharri ḡāsidi
idhā ḡasad.*

Say: “I take refuge with
the Lord of mankind,
the King of mankind,
the God of mankind,
from the evil of the
slinking whisperer,
who whispers in
the breasts of mankind,
of the jinn and of mankind.”

*qul a’ūdhu
bi-Rabbi’ n-nās:
Maliki’ n-nās:
Ilāhi’ n-nās:
min sharri’l-
waswāsi’l-khannās:
alladhī yuwaswisu fi
ṣudūri’ n-nāsi
mina’l-jinnati wa’ n-nās.*

On what to say when leaving the house.

When a person is intending to go outside his house, he should pronounce the words that have been handed down to us in the tradition [*ḥadīth*] of ash-Sha‘bī, according to whom [the Prophet’s wife] Umm Salama (may Allāh be well pleased with her) said: “Allāh’s Messenger (Allāh bless him and give him peace) never went out of his house without raising his gaze toward heaven and saying:

O Allāh,
I take refuge with You,
lest I should stray
or be led astray,
or stumble
or be made to stumble,
or commit an injustice
or suffer an injustice,
or behave foolishly or
suffer foolish treatment.”

*Allāhumma innī
a‘ūdhu bika
an aḍilla
aw uḍalla
aw aẓilla
aw uzalla
aw aẓlima
aw uzlama
aw ajhala
aw yujhala ‘alayya.”*



On what to say at the advent of morning and evening.

When morning arrives, and also when evening comes upon him, a person should recite [the Sūra beginning with the words:] “Say: ‘He is Allāh, the One [*qul Huwa’llāhu Aḥad*],” as well as the two Qur’ānic prayers for divine refuge [*Mu’awwidhatān*].³⁴ He should also repeat the supplication [*du‘ā’*] offered by Allāh’s Messenger (Allāh bless him and give him peace):

O Allāh, through You
we reach the morning
and through You we come
to the evening time,
and through You we live
and through You we die.

*Allāhumma bika
nuṣbihu
wa bika
numsi
wa bika naḥyā
wa bika namūt.*

In the morning [*ṣabāḥ*], he should add:

And to You is the resurrection.

wa ilaika’n-nuṣḥūr.

In the evening [*masā’*], the added words should be:

And to You is the journey home.

wa ilaika’l-maṣīr.

He should also go on to say:

O Allāh, grant me
from the most noble
of Your servants in Your sight,
a share in every good
thing You allot,
today and in the days
to follow,
be it a light by which
we may find guidance,
or a mercy which
You disseminate,

*Allāhumma ’j’alnī
min a’ẓami
’ibādika ’indaka
naṣīban fi kulli
khairin taqsimuh:
al-yauma
wa fi mā ba’dah:
min nūrīn
nahtadī bihi
aw raḥmatīn
tanshuruhā*

³⁴ See note ³³ on p. 357 above.

or a providential gift
which You distribute,
or something harmful
which You remove,
or a sin which You forgive,
or a disaster which You
stave off,
or a temptation
which You avert,
or a dispensation which You
bestow through Your mercy.
You are indeed Powerful
over all things.

*aw rizqin
tabsiṭuḥu
aw ḍurrin
takshifuhu
aw dhanbin taghfiruhu
aw shiddatin
tadfa'uhā
aw fitnatin
taṣrifuhā
aw mu'āfātin tamunnu
bihā bi-rahmatik.
innaka 'alā kulli
shai' in Qadir.*



On the license to kill animal creatures; where this is allowed and where it is not permissible.

If a person happens to catch sight of any [ordinary] kind of snake [*ḥayya*] inside his house, he should give it three warnings to clear off. Then, if he sees fit, he may kill it. Out in the desert, on the other hand, it is permissible for him to kill a snake without giving it any advance warning at all.

The same applies [under any circumstances] to the serpent called *al-abtar*, which has a very short tail [as the name suggests],³⁵ and to the one called *dhu'ṭ-tufyatain*,³⁶ which has a black stripe on its back;³⁷ these [particularly malignant creatures] should be killed without prior warning.

The proper way to give warning notice is to say [to the snake]:

Depart in peace!
Do not harm us!

imḍi bi-'s-salām.
lā tu' dhinā.

According to a report that has been handed down to us concerning this very subject, the Prophet (Allāh bless him and give him peace) was once asked about house snakes [*ḥayyāt al-buyūt*], so he said in reply:

If you see anything of the kind inside your homes, you must say: “Let me remind you of the covenant which Noah made you agree to honor; let me remind you of the covenant which Solomon made you agree to honor—that you would not harm us.”³⁸ Then, if they come back again, kill them.

In the tradition [*ḥadīth*] of Sālim we have it on the authority of ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and

³⁵The Arabic word *abtar* means: ‘[a creature] having either the whole or a part of its tail cut off.’

³⁶“The one with [markings that resemble] two leaves of the Theban palm.”

³⁷**Author’s note:** Some say it has two black bristles between its eyes.

³⁸*anshudukumū’l-‘ahda’lladhī akhadhahu ‘alaikum Nūḥ—anshudukumū’l-‘ahda’lladhī akhadhahu ‘alaikum Sulaimān—an lā tu’ dhinā.*

with his father) that Allāh’s Messenger (Allāh bless him and give him peace) once said:

Kill the snakes [*ḥayyāt*], and [especially the serpents] *dhu’ṭ-ṭufyatain* and *al-abṭar*, for these two can totally eradicate the faculty of sight and cause the fetus [*ḥabal*] to be aborted from the womb.

Sālim said: “‘Abdu’llāh (may Allāh be well pleased with him) used to kill every snake he happened to find, until the day came when Abū Lubāba (may Allāh be well pleased with him), noticing that he was trying to catch a snake, informed him that it was now forbidden to kill the house-dwelling species [*dhawāt al-buyūt*].”

To explain how this prohibition came to be introduced in the case of the house-dwelling species, we must quote the account given by Abu’s-Sā’ib, who said:

“I had gone to visit Abū Sa’īd al-Khudrī (may Allāh be well pleased with him). At some point while I was sitting there in his company, I heard something moving about underneath his settee, so I peeped to see what it might be—and there was a snake! I jumped up from my seat, causing Abū Sa’īd to ask what was bothering me. ‘There’s a snake in here!’ said I. ‘What do you propose to do about it?’ said he. ‘I am going to kill it,’ said I. Then he pointed to an apartment in his house, facing his own apartment., and said:

“A cousin of mine³⁹ used to live in that apartment over there. Then came the Day of [the Battle with] the Combined Forces [*Yawm al-Aḥzāb*],⁴⁰ and he took leave of his wife. But, since he was a very recent bridegroom, Allāh’s Messenger (Allāh bless him and give him peace) excused him [from military service] and ordered him to go in peace. He arrived back home to find his wife standing at the door to the apartment, so he waved to her with his spear. Then she said: “Don’t do anything in a hurry, until you see what has made me come outside!” So he went into the apartment—and there was a nasty snake!

³⁹ A more exact translation of *ibn ‘amm lī* would be: ‘The son of an uncle of mine, on my father’s side of the family.’

⁴⁰ Also known as *Yawm al-Khandaq* [the Day, or Battle, of the Trench or Moat]. As explained by Yūsuf ‘Alī in his commentary on his translation of the Qur’ān (33:1):

“The fifth year A.H. was a critical year in the external history of early Islam. . . . The Grand Confederacy against Islam came and invested Medina and failed utterly. It consisted of the Meccan Unbelievers, the desert Arabs of Central Arabia, the Jews previously expelled for treachery from Medina, the Jews remaining in Medina, and the Hypocrites led by ‘Abdullāh ibn Ubai.”

He stabbed it with his weapon, then came out with it writhing on the spear.’

“[Abū Sa‘īd] went on to say: ‘I don’t know which of the two was the quicker to die, the man or the snake. Anyway, his friends and family came to Allāh’s Messenger (Allāh bless him and give him peace) and said: “Plead with Allāh (Exalted is He) to restore our companion!” But he replied (Allāh bless him and give him peace) by telling them: “You must pray for forgiveness on behalf of your companion.” Then he said (Allāh bless him and give him peace):

[It has actually happened that] a group of the *jinn* became Muslims [*aslamū*] in Medina, so if you ever catch sight of one of those [house-dwelling snakes], you must warn it [*fa-ḥadhdhirūhu*] three times. Then, if you see fit after you have warned it, you may kill it—after the three [warnings]!”

In one of several versions of this report, the wording is:

[If someone catches sight of one of them], let him caution it [*fa-l’yu’ dhinhu*] three times. Then, if he sees fit, he should kill it, for it can only be a devil [*shaiṭān*].

It is permissible to kill geckoes,⁴¹ since it has been reported by ‘Āmir ibn Sa‘īd that his father (may Allāh be well pleased with him) told him: “Allāh’s Messenger (Allāh bless him and give him peace) ordered the killing of the gecko, and he called it a wicked little rascal [*fuwaisiq*].”

As reported by Abū Huraira (may Allāh be well pleased with him), the Prophet (Allāh bless him and give him peace) also said: “In the first blow there are seventy good deeds,” meaning that such is the merit earned by killing the creature with a single blow.

It is considered reprehensible to kill the ant [*namla*], unless it is causing serious damage, because Abū Huraira (may Allāh be well pleased with him) reported the following saying of the Prophet (Allāh bless him and give him peace):

One of the Prophets [*anbiyā’*] was bitten by an ant, so he ordered the eradication of the ants’ nest, which was accordingly destroyed by fire. Then Allāh (Exalted is He) said to him by way of inspiration:

“If one ant bites you, does that spell annihilation for an entire community [*umma*] of the creatures that burrow [in the earth]?”

⁴¹ The gecko [*wazagh*] is a soft-skinned, insect-eating lizard with a short, stout body, a large head, and suction pads on its feet.

It is also reprehensible to kill the frog [*difdi*´ or *ḍafda*´], because of a report from ʿAbd ar-Raḥmān ibn ʿUthmān, who said that he once asked the Prophet (Allāh bless him and give him peace) about the use of frogs in a certain medicinal preparation, and the Prophet (Allāh bless him and give him peace) forbade him to kill them.

Killing by means of fire must always be viewed as an abomination, even in those cases where it is otherwise permissible to kill the creatures concerned, such as lice [*qaml*], bedbugs [*baqq*], fleas [*barāghīth*] and ants [*naml*]. This is based on the saying of the Prophet (Allāh bless him and give him peace):

No one may inflict punishment by means of fire, except the Lord of the Fire [*Rabb an-Nār*].

It is permissible to kill any of those animal creatures [*ḥayawānāt*] that are always likely to cause harm. [This rule applies] even if a particular specimen, despite the fact that it was created with a noxious character, has not actually exhibited any harmful behavior, because the tendency toward such behavior must be inherent in its nature. Typical examples are the kind of snake which we have already described, the scorpion [*ʿaqrab*], the rapacious predator [*kalb ʿaqūr*],⁴² the rat and the mouse [*faʿra*],⁴³ and other creatures like them. Included in the same category is the jet-black hound [*kalb bahīm*], which is black all over [with not the slightest trace of any lighter color], because it is a devil [*shaiṭān*].

If a person comes across any animal when it is suffering from thirst, he will be granted a [spiritual] reward for giving it water to drink, because, as the Prophet (Allāh bless him and give him peace) has said:

In [the giving of water to] any liver that is dried up by thirst from intense heat, [there shall be] a recompense.⁴⁴

This is based on the assumption that the animal concerned is not a harmful one. In the case of a malignant creature, water should not be provided to quench its thirst, because that would amount to the

⁴² Although the normal meaning of the Arabic word *kalb* is simply ‘a dog,’ the term *kalb ʿaqūr* is apparently extended to include other rapacious beasts. According to the authorities cited by E.W. Lane (*Arabic-English Lexicon*, art. ‘-Q-R), the intensive epithet ‘*aqūr*, meaning “that wounds, and kills, and seizes its prey and breaks its neck,” is applied not only to a dog, but “to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, and the like, each of these being called *kalb ʿaqūr*, because of the same rapacious nature as the dog.”

⁴³ The Arabic word *faʿr* (the collective form, of which *faʿra* is the corresponding singular) is a generic term for rats and mice alike.

⁴⁴ *fi kulli kabidīn ḥarrā ajr*.

promotion and multiplication of injuries, which is something that cannot be permitted.

It is not permissible for a person to acquire a dog and train it at his place of residence, unless he intends to use it as a watchdog, or for hunting purposes, or to shepherd his livestock. If it is rapacious [*ʿaqīr*], he must get rid of it, according to one stated opinion, and it really ought to be killed, to forestall the damage it could do to people. According to one of the traditions [*aḥādīth*] that have been handed down to us:

If someone acquires a dog for any purpose other than the hunting of game or the shepherding of livestock, his remuneration [*ajr*] will be diminished at the rate of two carats [*qirāṭān*] per day.

It is not permissible to overwork a domesticated animal [*ḥayawān bahīma*] beyond its normal capacity for carrying loads, plowing fields or traveling on journeys, nor to provide it with less than a sufficient quantity of fodder. If a person does behave like this, he is guilty of committing a sinful offense. It is also reprehensible to feed the animal beyond its normal capacity, or to subject it to force-feeding, a practice commonly adopted for the purpose of fattening.

It is considered improper to live off the earnings of the cupper [*ḥajjām*],⁴⁵ because there is something demeaning about this profession. The Prophet (Allāh bless him and give him peace) has in fact said:

What the cupper does to earn a livelihood is quite disgusting [*kasb al-ḥajjām khabīth*].

Some of our colleagues [in the Ḥanbalī school of Islamic jurisprudence] have actually declared it unlawful, because an opinion to such effect has been attributed to Imām Aḥmad ibn Ḥanbal himself (may Allāh the Exalted bestow His mercy upon him).

⁴⁵ A cupper [*ḥajjām*] is a practitioner of the art of cupping [*ḥijāma*]. This procedure, widely used in former times as a treatment for a variety of illnesses, consists in the application to the patient's skin of a glass cup or vessel [*miḥjama*] in which a vacuum has been created, in order to draw the blood to the surface.

As mentioned in the Book of Fasting (p. 22 above), a person who is keeping the Islāmic fast must neither perform *ḥijāma* on someone else, nor have the operation performed on himself, during the daylight hours.

On the proper manners to be observed when visiting burial grounds [*maqābir*].

It is considered improper to wear shoes while walking in burial grounds. For a person entering such grounds, the recommended practice is to say:

O Allāh,
Lord of these corpses
in decay
and of these rotting bones,
which have departed
from the realm of this world
and are now in Your care.

Bless Muḥammad and
the family of Muḥammad,
and bestow upon them
a spirit from You
and a salutation from me.

*Allāhumma
Rabba hādhihi'l-
ajsādi'l-bāliyyati
wa'l-ʿiẓāmi'n-
nakhirati'llatī kharajati
min dāri'd-dunyā
wa hiya bika mu'na.*

*ṣalli ʿalā Muḥammadin
wa ʿalā āli Muḥammad:
wa anzil ʿalaih
rūḥan minka
wa salāman minnī.*

The visitor should also say:

Peace be upon you, O abode
of a group of believers,
and we shall be joining you,
if Allāh so wills!

*as-salāmu ʿalaikum
dāra qawmin mu'minīn:
wa innā in shā'allaḥu
bikum lāḥiqīn.*

[He should add this last-mentioned salutation] because it has also been handed down by traditional report.

When a Muslim visits a grave or tomb [*qabr*], he must not lay his hand upon it, nor should he kiss it, because that is the custom of the Jews. He must not sit upon it, nor lean upon it, nor tread upon it, unless it is absolutely necessary for him to do any of these things. He should rather stand erect on a spot nearby, as if in the presence of a living person, and he must treat him with respect, as if he were still alive. He should recite "Say: 'He is Allāh, the One [*qul Huwa'llāhu Aḥad*],"⁴⁶ eleven times over, and other selections from the Qur'ān. Then he should offer the

⁴⁶ The 112th *Sūra* of the Qur'ān, entitled *al-Ikhlāṣ* [Sincere Devotion].

spiritual reward for this as a gift to the occupant of the tomb, which he can do by saying:

O Allāh, in case You would
be rewarding me for
the recitation of this Sūra,
I have already donated
the reward for it to the
occupant of this tomb.

*Allāhumma in kunta
qad athabtani 'alā
qirā'ati hādhihi's-sūra:
fa-innī qad
ahdaitu thawābahā
li-ṣāhibi hādha'l-qabr.*

Then he may ask Allāh to supply some need of his own.

[The visitor to a burial ground] should neither break nor even tread upon a bone. If it is impossible for him to avoid doing so, because he is subject to forces beyond his control, he must compensate by making a plea for [Allāh's] forgiveness on behalf of the occupant of the grave.



On omens, evil and good.

The practice of divining the future by evil omens or portents [*tīra* or *ṭiyara*] is condemned as reprehensible, but there is no serious objection to drawing optimistic auguries [*tafā'ul*].



On the permissibility of greeting someone with “May Allāh bless you [*ṣalla’llāhu ‘alaik*]!”

It is quite permissible for one man to greet another by saying:

May Allāh bless you! *ṣalla’llāhu ‘alaik.*

It is also permissible to say:

May Allāh bless So-and-so, *ṣalla’llāhu ‘alā*
the son of So-and-so! *fulāni’ bni fulān.*

[These statements can be made] because ‘Alī (may Allāh be well pleased with him) is known to have greeted ‘Umar (may Allāh be well pleased with him) with: “May Allāh bless you!” and the Prophet (Allāh bless him and give him peace) once said: “O Allāh, bless the family of Abū Awfā [*Allāhumma ṣalli ‘alā āli Abī Awfā*]!”



**On the impropriety of shaking hands with members
of the protected non-Muslim communities
[*ahl adh-dhimma*].**

It is considered improper to shake hands [*muṣāfaḥa*] with members of the protected non-Muslim communities [*ahl adh-dhimma*], because it has been reported by Abū Huraira (may Allāh be well pleased with him) that Allāh's Messenger (Allāh bless him and give him peace) once said:

Do not shake hands with the *ahl adh-dhimma*.



An appropriate charm for a victim of the fever.

A suitable formula, to be written out and attached [as an amulet] to a victim of the fever, is the invocation used by Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him), who is reported as having said:

“I once became feverish, so this was inscribed for me [as a charm to bring relief] from the fever:

In the Name of Allāh,
the All-Merciful
and Compassionate.

In the Name of Allāh
and by Allāh!
Muḥammad is
the Messenger of Allāh.

“O fire, be coolness
and peace for Abraham.” (21:69)

“And they wished to set
a snare for him, but We made
them the greater losers.” (21:70)

O Allāh, the Lord of Gabriel
and Michael and Isrāfīl,⁴⁷
heal the owner of this
piece of writing,
through Your power and
Your strength and Your might,
O Most Merciful of the merciful!”

*Bismi' llāhi'r-
Raḥmāni'r-
Raḥīm.*

*Bismi' llāhi
wa bi' llāh.
Muḥammadur
Rasūlu' llāh.*

*yā nāru kūni bardan
wa salāman 'alā Ibrāhīm.*

*wa arādū bihi kaidan
wa-ja' alnāhumu'l-
akhsarīn.*

*Allāhumma Rabba Jibrāla
wa Mikā'ila wa Isrāfīl:
ishfi ṣāḥiba
hādha'l-kitāb:
bi-ḥawlika wa quwwatika
wa jabarūtika
yā Arḥama'r-rāḥimīn.*



⁴⁷ Isrāfīl is the angel who is to blow the trumpet on the Day of Resurrection.

An appropriate charm for the benefit of a woman experiencing difficult labor in childbirth.

According to some of our colleagues [in the Ḥanbalī school of Islamic jurisprudence], the following invocation should be inscribed in a clean cup or vessel, [as a charm] for a woman experiencing difficult labor in the process of giving birth:

In the Name of Allāh,
the All-Merciful,
the All-Compassionate.

There is no god but Allāh,
the Ever-Gentle, Ever-Gracious.

Glory be to Allāh,
Lord of the Splendid Throne!
Praise be to Allāh,
Lord of All the Worlds!

“On the day when
they behold it, it will be as if
they had but tarried for an
evening or the morn thereof.”⁴⁸

“It will be as if, on the day
when they see that which
they are promised,
they had tarried but for
an hour of a single day.

A clear message!
And shall any be destroyed but
the people of the unrighteous?”⁴⁹

*Bismi' llāhi' r-
Raḥmāni' r-
Raḥīm.*

*lā ilāha illa' llāhu' l-
Ḥalīmu' l-Karīm.*

*subḥāna' llāhi
Rabbi' l-'arshi' l-'aẓīm.
al-ḥamdu li' llāhi
Rabbi' l-'ālamīn.*

*ka-annahum yawma
yaraunahā
lam yalbathū illā
'ashiyyatan aw duḥāhā.*

*ka-annahum yawma
yarauna
mā yū'adūna
lam yalbathū illā
sā'atan min nahār.*

*balāgh.
fa-hal yuhlaku
illa' l-qawmu' l-fāsiqīn.*

The cup should then be washed and, after the woman has taken a drink from it, the remaining drops of water should be sprinkled on her breast.

⁴⁸ Qur'ān 79:46.

⁴⁹ Qur'ān 46:35

It is likewise permissible to employ charms [*ruqya*] against the ant [*namla*] and other creatures [that sting or bite], such as scorpions [*‘aqārib*], snakes [*ḥayyāt*] and fleas [*barāghūth*], because the Prophet (Allāh bless him and give him peace) allowed the use of charms against any venomous creature [*dhū ḥumma*]. He said (Allāh bless him and give him peace):

If a person says three times, as soon as evening falls:

May Allāh bless Noah, and upon Noah be peace!	ṣalla’llāhu ‘alā Nūḥin wa ‘alā Nūḥini’s-salām.
--	---

—no scorpion will sting him that night.

He has also said (Allāh bless him and give him peace):

If a person says three times, as soon as evening falls:

I take refuge with all the perfect words of Allāh, from the evil of that which He has created!	a‘ūdhu bi-kalimāti ’llāhi’t-tāmmāti kullihā min sharri mā khalaq.
---	--

—he will not be harmed by any bite or sting that night.

It is permissible to puff one’s breath onto charms, but spitting on them is viewed with disapprobation.



On the special ablution to be performed by one who casts the evil eye [*al-‘ā’in*].

A person who casts the evil eye [*‘ā’in*]⁵⁰ must wash his face, hands, elbows, knees and his toes, as well as the part of his body covered by his waist-wrapper [*izār*], using a vessel [to contain the water]. Then he must pour the water over the victim.

The precedent for this is an incident of which the following report has come down to us: Abū Umāma ibn Sahl ibn Ḥanīf (may Allāh be well pleased with him) was taking a bath one day, when ‘Āmir ibn Rabī‘a (may Allāh be well pleased with him) caught sight of him, marveled at what he saw, and exclaimed: “By Allāh, I have never seen the like of [what I am seeing] today, not even the skin of a woman hiding behind her curtain!” (Or he may have said: “the skin of a young girl.”) He was so fascinated by the sight that he could not turn his head away.

According to the narrator, some people mentioned this to Allāh’s Messenger (Allāh bless him and give him peace), so he said: “Are you accusing someone [of wrongdoing]?” They said: “No, O Messenger of Allāh, except that ‘Āmir ibn Rabī‘a did tell him this and that.” Allāh’s Messenger (Allāh bless him and give him peace) then summoned him [Abū Umāma] and ‘Āmir, and said: “[Far be it from] the glory of Allāh [*subḥāna’llāh*] that one of you should kill his brother! If he sees something that surprises and delights him, he should invoke a blessing upon him.”

The narrator continues: “Then the Prophet (Allāh bless him and give him peace) ordered him [‘Āmir] to wash himself all over, so he washed his face, the back of his hands, and his elbows. He also washed his chest, the part of his body covered by his waist-wrapper, his knees, and both the upper parts of his feet and the soles, using a vessel [to

⁵⁰ The form *‘ā’in* is the active participle corresponding to the noun *‘ain* (see note ⁸⁶ on p. 107 above.) The passive participle *ma‘īn* is used to designate the victim of the evil eye, the person smitten by the *‘ain* of the *‘ā’in*.

contain the water]. Then he ordered him to take it and pour it over his [Abū Umāma's] head, whereupon the vessel was tipped over him from behind, as far as I could tell. Then he instructed him to drink a few sips from it, which he did. Then he rode away in company.”

Provided the offender has washed himself thoroughly by performing a complete ablution, and has then poured the water over the victim of the evil eye [*ma'īn*], he will have accomplished [everything required of him].



On the permissibility of various forms of medical treatment [*ta'āluj*].

Permissible forms of medical treatment [*ta'āluj*] for various diseases include cupping [*hijāma*],⁵¹ venesection [*faṣḍ*],⁵² cautery [*kayy*],⁵³ the drinking of medicinal drugs [*adwiya*] and beverages [*ashriba*], the slitting of the veins [*qaṭ' al-'urūq*], the lancing of abscesses [*baṭṭ*], the amputation of a limb [*qaṭ' al-'aḍw*] to prevent a gangrenous infection [*akila*] from spreading to the rest of the body, the surgical removal of hemorrhoids [*bawāsīr*], and anything else that is conducive to the welfare of the physical body.

This statement is based on a traditional report, by which we are informed that the Prophet (Allāh bless him and give him peace) had blood drawn from him by the operation of cupping [*iḥtajama*], and that he consulted the physician [*ṭabīb*]. He then said to the medical practitioners [*ṭibbiyyūn*]: “Your advice is just medical therapy [*ṭibb*],” so they asked him: “O Messenger of Allāh, is there any good in medical therapy?” He said (Allāh bless him and give him peace):

The One who sent down the sickness [*dā'*] has surely sent down the remedy [*dawā'*].

When Imām Aḥmad [ibn Ḥanbal] was asked about cautery [*kayy*], he said: “The Arabs of the desert sometimes practice it. The Prophet (Allāh bless him and give him peace) performed cautery himself, as did the Companions [*Ṣaḥāba*] (may Allāh be well pleased with them all).” He also said, on a different occasion: “Imrān ibn Ḥuṣayn (may Allāh be well pleased with him and with his father) made incisions in the veins of women.”

⁵¹ For more on the subject of cupping [*hijāma*], see note ⁴⁵ on p. 365 above.

⁵² Blood-letting by opening a vein (also known as phlebotomy.)

⁵³ Cautery is an operation performed with a hot iron, or with a caustic substance, to assist the healing of a wound by destroying dead tissue.

According to another account of his doctrine, however, Imām Aḥmad (may Allāh bestow His mercy upon him) assigned this to the category of reprehensible practices.

As for the treatment of illness [*tadāwī*] by means of any unlawful substance, such as wine [*khamr*], poison [*samm*], the meat of an animal not slaughtered in accordance with the ritual requirements of Islamic law [*maīta*], or anything that is unclean [*najis*], this cannot be permissible. The same must apply to treatment using the milk of the domestic she-ass [*atān ahliyya*], since the Prophet (Allāh bless him and give him peace) is reported as having said:

The healing of my Community has not been made to reside in that which has been declared unlawful for its members.⁵⁴

Treatment by means of an enema or clyster [*ḥuqna*]⁵⁵ is considered undesirable, except in a case of emergency.

It is not permissible to flee from the plague [*ṭā'ūn*], but if a person is out of the town or country [where the plague is rampant], he must not approach it, since he could be virtually committing suicide by doing so.



⁵⁴ *mā ju'ila shifā'u Ummatī fī mā ḥurrima 'alaihā.*

⁵⁵ The injection of a liquid or gaseous substance into the rectum, by means of a syringe [*miḥqana*].

**On the rule forbidding a man to be alone
in private with a woman who is not
a close relative [*maḥram*].⁵⁶**

A man should not be alone in private with a woman [other than his wife] who is not a close relative of his [*laisat minhu bi-maḥram*], because this has been forbidden by the Prophet (Allāh bless him and give him peace), who has also said:

The devil is with the pair of them as a third party [*inna' sh-shaiṭāna thālithuhumā*].⁵⁷

A man should not look at a young woman, unless he has a valid excuse for doing so—for the purpose of legal identification [*shahāda*], for instance, or in order to provide medical treatment for an illness.

It is permissible, however, for a man to look at an elderly woman, one who is beyond the age where she needs to keep herself veiled [*barḥa*], because in this case she does not represent a temptation.

Two people of the same sex, both of whom are naked, must not be allowed to come into contact with each other inside a single blanket or wrapper, because this has been forbidden by the Prophet (Allāh bless him and give him peace). Besides, it is likely to result in their looking at each other's private parts [*ʿawra*], and this in itself is forbidden behavior. Then there will also be the risk of a sin being committed, at the instigation of the devil.



⁵⁶ More precisely, a woman who is not so closely related to him that marriage between them would be unlawful (according to the rules of Islamic law.)

⁵⁷ *Author's note:* Because the devil will entice them to commit a sin.

On the proper treatment of slaves, both male and female.

If a person is the owner of a slave [*mamlūk*], whether male or female, he is under an obligation to treat him [or her]⁵⁸ decently. He must not overburden him with work beyond his capacity. He must clothe him and feed him. He must allow him to marry, if he wishes to do so, but he must not coerce him into marriage.

If the owner fails to discharge this obligation, he is guilty of sinful disobedience. He must be ordered to sell his slave, unless he chooses to emancipate him.

As another alternative, available to him only if it is requested by the slave [*‘abd*] himself, he may enter into a contract with him, whereby the slave will obtain his freedom on the payment of a certain sum.⁵⁹

It has actually come down to us in the tradition [*ḥadīth*] that the final testament [*waṣīyya*] of the Prophet (Allāh bless him and give him peace) ended with the words: “the ritual prayer [*ṣalāṭi*] and ‘what your right hands possess.’”⁶⁰



⁵⁸ Since the author has stated explicitly that his remarks refer to both male and female slaves, a parenthetic feminine pronoun may be supplied by the reader after each subsequent occurrence of the third person masculine pronoun, where this refers to the slave.

⁵⁹ In the Arabic text, this whole idea is expressed by the single word *yukātibuhu*. The verb *kātaba*, with the object-pronoun *-hu*, means ‘he made a written contract with him, to the effect that he [the slave] should pay a certain sum as the price of himself, and on the payment thereof be free.’ The term for the contract itself is *mukātaba*, while the master is called the *mukātib*, and the slave is the *mukātab*.

⁶⁰ ‘What your right hands possess [*mā malakat aimānukum*]’—meaning ‘your slaves’—is an expression occurring frequently in the Qur’ān. For instance:

And those of your slaves [*mimmā malakat aimānukum*] who seek emancipation, contract with them accordingly [*fa-kātibūhum*], if you are aware of something good in them, and give them some of the wealth of Allāh that He has given you. (24:33)

**On carrying a copy of the Qur'ān [*muṣḥaf*]
when traveling in territory controlled
by the enemies of Islām.**

It is considered inappropriate to carry a copy of the Qur'ān [*muṣḥaf*] when embarking on an expedition into territory controlled by the enemy, because there is a risk of its falling into the hands of those who attribute partners to Allāh [*al-mushrikūn*].⁶¹

This does not apply when the Muslims are [on the move] in conspicuous strength and might, and represent an overwhelming force. It then becomes permissible to take a copy of the Book along on the journey, so that the traveler may read from it and not become forgetful of the Qur'an.



⁶¹ For an earlier mention of this same point, see p. 94 above.

On what to say when looking in the mirror.

When looking in the mirror, it is commendable to say:

Praise be to Allāh, who has
shaped my body
in fine proportion,
and beautified my outer form,
and embellished in me what
He has blemished in others.

*al-ḥamdu li'llāhi' lladhī
sawwā
khalqī
wa aḥsana ṣūratī
wa zāna minnī mā shāna
min ghairī.*

[These words are appropriate] because they have been handed down to us from the Prophet (Allāh bless him and give him peace).



On what to say when one's ear is buzzing.

When a person experiences a buzzing sensation in his ear, he should pronounce a benediction upon the Prophet (Allāh bless him and give him peace), then say:

May Allāh remember anyone
who speaks well of me!

*dhakara'llāhu man
dhakaranī bi-khair.*

[This expression is appropriate] because it has been handed down to us from the Prophet himself (Allāh bless him and give him peace).



On what a person needs to say when he or his brother is suffering from bodily aches and pains.

When a person is suffering from aches and pains in his body or his limbs, he should follow the example of the Prophet (Allāh bless him and give him peace), who is reported as having said:

If someone amongst you is suffering from some ailment, or if it is a brother of his who has something to complain about, let him say:

Our Lord, Allāh,
who art in heaven
hallowed be Thy Name!

Thy commandment reigns
in heaven and earth,
as Thy mercy reigns
in heaven and earth.

Forgive us our sins
and our mistakes,
O Lord of All the Worlds!

Send down a mercy
from Thy mercy,
and a healing
from Thy healing,
upon the ailment
that is causing him pain.

*Rabbanā—Allāhu'lladhī
fi's-samā' :
taqaddasa'smuk.*

*amruka fi's-samā'i
wa'l-arḍ:
kamā raḥmatuka
fi's-samā'i wa'l-arḍ.*

*ighfir lanā ḥubbanā
wa khaṭāyānā
yā Rabba'l-'ālamīn.*

*anzil raḥmatan
min raḥmatika
wa shifā'an
min shifā'ika
'ala'l-waja'i
'lladhī bih.*

The person concerned may thus be restored to good health, with the permission of Allāh (Exalted is He).



On what to say at the sight of an evil omen.

If a person sees something which he interprets as an evil omen [yatatayyaru minhu], he should say:

O Allāh, no one produces
good things except You,
and no one takes away
bad things except You, and
there is neither any power nor
any strength except with Allāh.

*Allāhumma lā ya' tī
bi'l-ḥasanāti illā Anta
wa lā yadhhabu
bi's-sayyi'āti illā Anta
wa lā ḥawla
wa lā quwwata illā bi'llāh.*

[These words are suitable for such an occasion,] because they have been handed down to us from the Prophet (Allāh bless him and give him peace).



On what to say on hearing the noise of thunder and lightning, and when a strong wind blows.

When a person hears the crash of thunder and [sees] flashes of lightning, he should say:

O Allāh, do not slay us
with Your wrath,
and do not destroy us
with Your punishment,
but grant us security
before that (could happen)!

*Allāhumma lā taqtulnā
bi-ghaḍabika
wa lā tuhliknā
bi-ʿadhābika
wa ʿāfinā
qabla dhālik.*

When a person feels the wind blowing, he should say:

O Allāh, I ask You for
the good of it,
and for the good of what
it has been sent to convey.

And I take refuge with You
from the evil of it,
and from the evil of what
it has been sent to convey.

*Allāhumma innī
asʾaluka khairahā
wa khaira
mā ursilat bih.*

*wa aʿūdhu bika
min sharrihā
wa min sharri
mā ursilat bih.*



On what to say when going into the marketplace.

When a person goes into the marketplace, he should say what the Prophet (Allāh bless him and give him peace) used to say:

O Allāh, I ask You for the good of this marketplace, and for the good of what it contains.

And I take refuge with You from the evil of it, and from the evil of what it contains.

O Allāh, I take refuge with You, in case I become involved here in an unethical transaction or an unprofitable deal.

There is no god but Allāh, Alone. No partner has He.

To Him belongs the kingdom and to Him belongs the praise.

He brings to life and causes death, while He is Ever-Living and never dies.

All goodness is in His Hand, and He is Powerful over all things.

*Allāhumma innī as' aluka
khaira hādha's-sūqi
wa khaira
mā fih.*

*wa a'ūdhu bika
min sharrihi
wa min sharri
mā fih.*

*Allāhumma innī
a'ūdhu bika
an uṣība fihā
yamīnan fajīratan
aw ṣafaqatan khāsira.*

*lā ilāha illa'llāhu
Waḥdah.
lā sharīka lah.*

*lahu'l-mulku
wa lahu'l-ḥamd.*

*yuḥyi wa yumītu
wa Huwa Ḥayyun
lā yamūt.*

*bi-yadihi'l-khairu
wa Huwa 'alā kulli
shai'in Qadr.*



**At the first sighting of the new moon [*hilāl*],
one should say:**

O Allāh, let it shine
upon us with the light
of good fortune and faith,
of salvation and submission.

*Allāhumma aḥillahu
‘alainā
bi’l-yumni wa’l-īmāni
wa’s-salāmati wa’l-islām.*



On what to say at the sight of someone who has been smitten with an affliction [*mubtalā*].

If a person happens to see someone who has been smitten with an affliction [*mubtalā*], he should say:

Praise be to Allāh,
who has exempted me
from the affliction He has
caused you to bear,
and has accorded me
preferential treatment over you
and over so many
of those He has created.

*al-ḥamdu li' llāhi' lladhī
'āfānī
mimma'btalāka
bihi
wa faḍḍalanī
'alaika
wa 'alā kathīrin mimman
khalaqa tafḍilā.*

Allāh (Almighty and Glorious is He) will then exempt him from that affliction, whatever it may be, for as long as he lives.



On what to say to the returning pilgrim [*ḥājj*].

To the pilgrim one should say, when he arrives back home from his journey:

May Allāh accept
your rites of pilgrimage,
and may Allāh grant you
a mighty spiritual reward,
and may He reimburse
your expenses!

taqabbala'llāhu
nusukak:
wa a'zama'llāhu
ajrak:
wa akhlafa
nafaqatak.

[These words are particularly appropriate] because we know from traditional report that 'Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) used to offer this greeting.



Appendix 2

The sects that have gone astray.

The following traditional reports provide us with our basic information concerning the sects [*firaq*] that have gone astray from the path of right guidance:

According to a report from Kathīr ibn ‘Abdi’llāh ibn ‘Amr ibn ‘Awf, on the authority of his father, who heard it from his grandfather (may Allāh be well pleased with him), the latter stated that Allāh’s Messenger (Allāh bless him and give him peace) once said:

You must follow the exemplary traditional practices [*sunan*] of those who have gone before you, by treading in their very footsteps. You must take exactly the same course as the one they took, inch by inch, cubit by cubit, span by span, to the extent that if they had ever entered a lizard’s lair, you would enter it too.

What happened in the case of the Children of Israel was that they split up, in spite of Moses, into seventy-one sects, each and every one of them in error, apart from one solitary exception, namely the party [*firqal*] of Islām and their community [*jamā‘a*].

Then they split up again, in spite of Jesus, son of Mary, into seventy-two sects, each and every one of them in error apart from one solitary exception, namely the party of Islām and their community.

What will happen next is that you [Muslims] will split up into seventy-three sects, every one of them in error, apart from one solitary exception, namely the party of Islām and their community.

According to another traditional report, this one transmitted by ‘Abd ar-Rahmān ibn Jubair ibn Nufair, on the authority of his father, who passed it on from ‘Awf ibn Mālik al-Ashja‘ī (may Allāh be well pleased with him), the latter said that Allāh’s Messenger (Allāh bless him and give him peace) once said:

My Community [*Umma*] will split up into seventy-three sects, and the sect that will cause the greatest mischief for my Community will be the one made up of people who use their own subjective opinion [*ra’y*] as the standard by which to assess affairs. They will declare what is lawful to be illegal [*yuḥarrimūna’l-ḥalāl*], and they will legitimize that which is unlawful [*yuḥallilūna’l-ḥarām*].

We have it on the authority of ‘Abdu’llāh ibn Zaid that the following words of Allāh’s Messenger (Allāh bless him and give him peace) were reported by ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father):

The Children of Israel split up into seventy-one sects, each and every one of them in the Fire of Hell, apart from one solitary exception. My own Community will eventually split up into seventy-three sects, each and every one of them in the Fire of Hell, apart from one solitary exception.

When they asked: “Which is that one solitary exception?” he replied (Allāh bless him and give him peace):

Those who are about what I and my Companions are about.¹

This splitting up into sects, which was predicted by the Prophet himself (Allāh bless him and give him peace), did not occur in his own lifetime, nor yet during the period [covered by the Caliphates] of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (may Allāh the Exalted be well pleased with them all). It happened only after the lapse of many years and decades, with the passing of the Companions [*Ṣaḥāba*] and the Successors [*Tābi‘ūn*], the seven jurists [*fuqahā’*] known as the Jurists of Medina, and the learned scholars [*‘ulamā’*] and jurists of the great provincial cities [*amṣār*],² generation after generation. As these worthy people died out, true knowledge [*‘ilm*] was taken beyond the reach of all but a very few, a tiny band who were to become the only group saved from damnation [*al-firqa an-nājiya*], and through whom Allāh would keep the religion [*dīn*] intact. It all turned out just as Allāh’s Messenger (Allāh bless him and give him peace) had said it would, in the words transmitted by way of ‘Urwa on the authority of ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father):

Allāh (Exalted is He) will not remove knowledge from the breasts of men after He has given it to them. What He will do instead is take away the learned scholars. Each time He takes away a learned scholar, He will be taking away the knowledge that was in his possession, until the only people left are those who know nothing at all. These people will therefore be in error themselves, and they will also lead others astray.

According to a differently worded version, transmitted by ‘Urwa on

¹ *man kāna ‘alā mithli mā ana wa aṣḥābi ‘alaiḥ.*

² The *amṣār* were the regional capitals established in places like Kūfa and Baṣra, in the wake of the rapid expansion of Islām beyond the confines of Arabia.

the authority of his father, it is reported that ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and with his father) once heard Allāh’s Messenger (Allāh bless him and give him peace) say:

Allāh (Exalted is He) will not remove knowledge by snatching it directly away from the people at large, but He will take knowledge away by taking away the learned scholars. Eventually, when there is not a single learned scholar left, the people will accept ignorant men as their leaders. When they are asked to give advice [on questions of Islamic religious law], they will issue pronouncements [*aftaw*]³ without knowledge, so they will be in error themselves and they will also lead others astray.

This next report has been handed down to us from Kathīr ibn ‘Abdi’llāh ibn ‘Awf, on the authority of his father, who stated that his grandfather attributed the following words to Allāh’s Messenger (Allāh bless him and give him peace):

The religion [*dīn*] will surely wriggle back home to the Ḥijāz,⁴ just as a snake wriggles home to its lair. Within the Ḥijāz, the religion will then most certainly take refuge in the inaccessible stronghold at the peak of Mount Arwiya.⁵ The religion first appeared as a stranger in exile [*gharīb*], and it will go back to being a stranger in exile once again, so may blessings abound for the strangers in exile [*fa-tūbā li’l-ghurabā’*]!

When someone asked: “Who are the strangers in exile?” he responded by saying (Allāh bless him and give him peace):

Those who will repair the damage done to my exemplary practice [*sunnatī*] by those who come after me.

In a report that has been handed down to us on the authority of ‘Ikrima, Ibn ‘Abbās (may Allāh be well pleased with him and with his father) is quoted as having said: “Never will there come a period of time in which people do not kill off a traditional practice [*sunna*] and bring an heretical innovation [*bid‘a*] to life.”

We learn from a report transmitted by al-Ḥārith that ‘Alī ibn Abī Ṭālib (may Allāh be well pleased with him) once said: “Allāh’s Messenger (Allāh bless him and give him peace) had been speaking

³ The verb *aftā*, of which *aftaw* is the plural form, has acquired the technical meaning: “to give a formal legal opinion [on a question relating to Islamic law].” The corresponding participle is *muftīn* [*al-muftī*], a word which has entered the English language as “mufti.” The noun *fatwā*, derived from the same root (*f-t-w* or *f-t-y*), is the technical term for a formal legal opinion on a point of Islamic law, delivered by a competent authority.

⁴ The Ḥijāz is the province of Arabia in which Mecca and Medina are situated.

⁵ A mountain said to be forty leagues high.

about disruptive temptations [*fitan*],⁶ so we asked him: ‘What is the way of escape from them, O Messenger of Allāh?’ To this Allāh’s Messenger (Allāh bless him and give him peace) replied:

‘The Book of Allāh is the Wise Remembrance [*adh-Dhikr al-Ḥakīm*].⁷ It is the Straight Path [*aṣ-Ṣirāṭ al-Mustaqīm*].⁸ It is that which tongues do not become confused about. It is that about which the jinn did not stop saying, once they had heard it: “We have indeed heard a marvelous Qur’ān!” (72.1). If a person makes it the basis of the doctrine he chooses to profess, that person will be professing the truth, and if a person makes it the basis on which he rests his judgment, that person will be acting justly.”

In a report from ‘Abd ar-Raḥmān ibn ‘Umar, al-‘Irbād ibn Sāriya (may Allāh be well pleased with him) is quoted as having said:

“Allāh’s Messenger (Allāh bless him and give him peace) had performed the dawn prayer [*ṣalāt aṣ-ṣubḥ*] with us, then he had treated us to an eloquent exhortation [*maw‘iẓa*], which affected us so powerfully that tears streamed from our eyes, our hearts trembled, and our hides were scorched. We felt so moved by it that we said: ‘O Messenger of Allāh, it seems like the exhortation of one who is about to take his leave!’ He responded to this by saying (Allāh bless him and give him peace):

The counsel I bequeath to you is dutiful devotion [*taqwā*] to Allāh, and paying heed and obedience [to your leader], even if he happens to be an Abyssinian slave, for anyone who lives on after me will experience much disharmony.

You must therefore strive to follow my exemplary practice [*sunnatī*], and the exemplary practice of the rightly guided Caliphs [*sunnat al-khulafā’ ar-rāshidīn*] after I am gone. You must hold on to it with a very tight grip, and doggedly sink your teeth into it. You must beware of novel fashions [*muḥdathāt al-umūr*], for every novelty is an heretical innovation [*bid‘a*], and every heretical innovation is a deviation from the right path.”

According to a report transmitted on the authority of Abū Huraira

⁶ The Arabic word *fitna*, of which *fitan* is the plural form, covers a wide range of meaning. By extension from the basic concept of “the melting of gold and silver in the fire in order to separate, or distinguish, the bad from the good,” it comes to signify “a trial; a temptation; an affliction by which a person is tried, proved, or tested.” Then, as in the present context, it may come to mean “the temptation that lures an entire community into discord, dissension, conflict, and even civil war.”

⁷ As Allāh Himself (Almighty and Glorious is He) has said in the Qur’ān:

This [which] We recite to you [consists] of signs and wise remembrance [*dhālika natlūhu ‘alaika mina’l-āyāti wa’dh-dhikrī’l-ḥakīm*]. (3:58)

⁸ The Straight Path is mentioned many times in the Qur’ān, notably in the Opening Sūra [*al-Fāṭḥa*], which contains the prayer:

Guide us in the Straight Path [*iḥdina’ṣ-Ṣirāṭa’l-Mustaqīm*]. (1:5)

(may Allāh be well pleased with him), Allāh's Messenger (Allāh bless him and give him peace) once said:

Whenever a person summons other people to take the path of right guidance, and finds followers, he will be entitled to the same reward as those who follow his lead, though nothing will be subtracted from their rewards. And whenever a person summons other people to take the way of error, and finds followers, he will be subject to the same penalties as those who follow his lead, though nothing will be subtracted from the penalties incurred by them.



**On the ten basic sectarian divisions which
gave rise to the seventy-three sects that are
mentioned in the tradition [*ḥadīth*] of the Prophet
(Allāh bless him and give him peace).**

The following are the ten basic divisions, from which the seventy-three sects have arisen:

1. The People of the Sunna [*Ahl as-Sunna*].⁹
2. The Khawārij.¹⁰
3. The Shī'ā.¹¹
4. The Mu'tazila.¹²
5. The Murji'a.¹³
6. The Mushabbihā.¹⁴
7. The Jahmiyya.¹⁵
8. The Ḍirāriyya.
9. The Najjāriyya.
10. The Kullābiyya.

The People of the Sunna constitute one single group or denomination [*tā'ifa*]. The Khawārij are subdivided into fifteen sects. The Mu'tazila

⁹ In other words, those who have remained faithful to the exemplary practice [*Sunna*] of the Prophet (Allāh bless him and give him peace). They are often referred to in English-language publications as “the Sunnīs” or “the Sunnites,” and sometimes as “orthodox Muslims” or “the mainstream Islamic community.”

¹⁰ For earlier references to the Khawārij [“the Seceders”] and their doctrines, see pp. 217, 242 and 264 above. (They are sometimes referred to as “the Khārijites.”)

¹¹ Often referred to in English-language publications as “the Shī'ites.”

¹² For earlier references to the Mu'tazila [“the Separatists”] and their doctrines, see pp. 178, 210, 223, 238, 242, 247 and 284 above. (They are sometimes referred to as “the Mu'tazilites.”)

¹³ For an earlier reference to the Murji'a [“the Postponers”] and their doctrines, see p. 242 above. They are sometimes referred to as “the Murji'ites.”

¹⁴ For earlier references to the Mushabbihā [“the Assimilators” or “the Anthropomorphists”], see notes ¹⁷¹, ¹⁷² and ¹⁷⁶ on pp. 178 and 179 above.

¹⁵ For earlier references to the Jahmiyya [the followers of Jahm ibn Ṣafwān Abū Muḥriz] and their doctrines, see pp. 183, 213, 214 and 277 above.

are made up of six distinct sects. The Murji`a account for twelve sects, and the Shi`a for no fewer than thirty-two. The Jahmiyya, the Najjāriyya, the Ḍirāriyya and the Kullābiyya represent only one sect each, while the Mushabbiha are made up of three sects. This gives us the grand total of seventy-three sects, which tallies exactly with the reported statement of the Prophet (Allāh bless him and give him peace).



On the People of the Sunna [*Ahl as-Sunna*] as the only group saved from damnation [*al-firqat an-nājiya*], and on the derogatory names applied to them by certain other groups and sects.

As for the one group that is saved from damnation [*al-firqat an-nājiya*], it is the People of the Sunna and the Community [*Ahl as-Sunna wa'l-Jamā'a*]. We have already explained their doctrine and system of belief in previous discussions.¹⁶

The Qadariyya¹⁷ and the Mu'tazila apply the label “Compulsives”¹⁸ [*Mujbara*] to the members of this group that is saved from damnation, because the latter maintain that all products of creation [*makhliūqāt*] are entirely dependent on the volition [*mashī'a*], the power [*qudra*], the will [*irāda*] and the creativity [*khalq*] of Allāh (Exalted is He).

The Murji'a prefer to call them “Skeptics” [*Shakkākiyya*], because of their hesitant attitude to faith [*li'stiḥnā' ihim fi'l-īmān*],¹⁹ deduced from the fact that anyone who belongs to this group will say: “I am a believer [*mu'min*], if Allāh (Exalted is He) so wills [*inshā' a'llāhu ta'ālā*],” as we have previously explained at some length.²⁰

¹⁶ See pp. 171–279 above.

¹⁷ It is interesting to note that the Qadariyya [the proponents of human *qadar* or free will] are not included in the author's list of the ten basic sectarian divisions. For earlier references to the Qadariyya and their doctrines, see pp. 214, 217, 232, 273 and 277 above.

¹⁸ One might hazard the free translation “Zombies” or “Robots” to convey the sense of the term in this context. For an earlier reference to the *Mujbara* [also known as the *Jabariyya*], see p. 273 above. In the context of the Islamic law of marriage, the term *mujbara* is applied to a woman whose guardian is authorized to give her in marriage even without her explicit consent (see p. 126 above).

¹⁹ The literal meaning of *isṭiḥnā'* is “making an exception or conditional reservation.” It is sometimes used specifically to mean “making a statement with the reservation ‘if Allāh so wills [*in shā' a'llāh*].”

²⁰ See p. 210 above, where the author (may Allāh be well pleased with him) says *inter alia*: “It is not permissible for the believer to say: ‘I am a believer, as a matter of fact [*ana mu'min—ḥaqqan*].’ Instead, what he ought to say is: ‘I am a believer, if Allāh so wills [*ana mu'min—in shā' a'llāh*].’ This is contrary to the doctrine of the Mu'tazila, who maintain that it is quite permissible for the believer to say: ‘I am a believer, as a matter of fact [*ana mu'min—ḥaqqan*].’ “Our own statement on the subject is based on the traditional report according to which 'Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) once said: ‘If someone claims that he is a believer [*mu'min*], he is actually an unbeliever [*kāfir*].’”

The Rāfiḍa²¹ call the People of the Sunna “Imām-makers” [*Nāṣibiyya*], because they profess the doctrine which calls for the election [*ikhṭiyār*] of the Imām and his installation [*naṣb*] in office on terms of accountability [*bi’l-‘aqd*].

The Jahmiyya and the Najjāriyya call them “Anthropomorphists” [*Mushabbihā*] because they affirm the reality of the attributes [*ṣifāt*] of the Maker [*al-Bārī*] (Almighty and Glorious is He), such as Knowledge [*‘Ilm*], Power [*Qudra*] and Life [*Ḥayāt*], as well as other attributes.

The Bāṭiniyya²² call them “Trash Collectors” [*Ḥashwiyya*],²³ because they maintain the authenticity of the *akhbār* [traditional reports handed down from the Prophet himself (Allāh bless him and give him peace)] and attach importance to the *āthār* [traditional reports handed down from the Companions (may Allāh be well pleased with them all)].

As we have explained, however, the only proper appellation for them is “Adherents of the Tradition [*Aṣḥāb al-Ḥadīth*] and People of the Sunna [*Ahl as-Sunna*].”



²¹ For earlier references to the Rāfiḍa/Rawāfiḍ, see pp. 262 and 278 above.

²² The Bāṭiniyya [Esotericists] are so called because of the emphasis they place on the inner [*bāṭin*] or spiritual meaning of the Qur’ān, as opposed to the exoteric or material meaning. The name has been applied to a variety of sects, including some of the more extreme groups among the Shī’a.

²³ For an earlier reference to the Ḥashwiyya, see p. 277 above.

On the doctrines of the Khawārij and the fifteen sects derived from them.

The Khawārij are known by several names and nicknames. They came to be called the Khawārij [“the Seceders” or “the Rebels”] because of their rebellion [*khurūj*] against ‘Alī ibn Abī Ṭālib (may Allāh be well pleased with him).

They have been called the Ḥukmiyya, because of their refusal to accept the authority of the two arbitrators [*ḥakamain*], Abū Mūsā al-Ash‘arī and ‘Amr ibn al-‘Āṣ (may Allāh be well pleased with them both), and because of their war cry: “The decision belongs to Allāh alone [*lā ḥukma illā li’ llāh*]; the two arbitrators have no power to decide!”²⁴

They have also been called the Ḥarūriyya, because they set up camp in Ḥarūrā’, which is a place [not far from Kūfa].²⁵

Yet another name that has been given to them is “the Vendors” [*Shurāt*], because of their assertion: “We have sold our own selves for the sake of Allāh’s cause [*sharainā anfusanā fi’ llāh*],”²⁶ or in other words: “We have traded them in exchange for Allāh’s spiritual reward and His good pleasure.”

They are sometimes referred to as “the Defectors”²⁷ [*Māriqa*], because of their defection [*murūq*] from the religion [*dīn*]. They were actually described by the Prophet himself (Allāh bless him and give him peace)

²⁴ The Ḥukmiyya are sometimes referred to as the Muḥakkima, which is simply a participial form derived from the same root, ḥ-k-m, and which means “those who repeated the slogan *lā ḥukma...*”

²⁵ They withdrew to the village of Ḥarūrā’ after they had deserted the army of ‘Alī (may Allāh be well pleased with him), in protest against his appointment of a human tribunal—instead of relying on the Word of Allāh in the Qur’ān—to settle the violent dispute over the rightful leadership of the Muslim community.

²⁶ This is clearly an allusion to the words of Allāh (Almighty and Glorious is He) in the Qur’ānic verse:

And there are some among mankind who would sell their own selves, seeking the good pleasure of Allāh. (2:207)

²⁷ Other possible translations of the term *Māriqa* include: “Apostates, Renegades, Turncoats, Deserters.”

as people who would swerve away from the religion, just as the [hunter's] arrow may swerve away from the animal target, and who would not come back to the fold. Such indeed are they, for they have swerved away from the religion and from Islām. They have separated themselves off from the religious community [*millā*], breaking loose from it and from the loyal congregation [*jamā'ā*]. They have gone astray from the level course of right guidance and from the true path [*sabīl*].

They have withdrawn their allegiance from the ruling authority [*sultān*], and they have unsheathed the sword against the rightful leaders [*a'imma*],²⁸ whose blood they consider it permissible to shed, and whose property they consider it lawful to confiscate. They have branded all who oppose them as unbelievers [*kaffarū man khālafahum*]. They dare to heap curses on the Companions [*Aṣḥāb*] of the Prophet (Allāh bless him and give him peace) and on his Helpers [*Anṣār*].²⁹ They wash their hands of them, haughtily dismiss them as guilty of unbelief [*kufr*] and terrible sins [*'aẓā'im*], and consider it right and proper to contradict them.

They do not believe in the torment of the tomb [*'adhāb al-qabr*], nor in the Basin [*Hawd*],³⁰ nor in the right of intercession [*shafā'a*].³¹ They offer no one any prospect of deliverance from the Fire of Hell, and they profess the doctrine that if someone tells a single lie, or commits a sin of any kind, whether it be trivial or serious, and if he then dies without repentance, that person will be counted as an unbeliever [*kāfir*], and will be condemned to remain in the Fire of Hell for all eternity.

They do not regard the congregational prayer [*jamā'a*] as valid unless it is performed behind their own Imām, but they do regard it as valid to postpone the ritual prayer [*ṣalāt*] beyond its prescribed time, to begin the fast [*ṣawm*] before the sighting of the new moon [of the month of Ramaḍān], and to break the fast [*fiṭr*] in like manner [before the end of Ramaḍān has been established by the sighting of the new moon of Shawwāl]. They also admit the validity of a marriage contracted without the participation of a marriage guardian [*walī*].³² They accept

²⁸ Plural of *imām*.

²⁹ See note ²⁵³ on p. 225 above.

³⁰ See pp. 237–38 above.

³¹ See pp. 232–35 above.

³² As the author (may Allāh be well pleased with him) has explained on p. 126 above, the orthodox Islamic law of marriage requires that the bride be represented by her legally qualified marriage guardian [*al-waliyy al-'adl*].

as lawful [*ḥalāl*] the practice of temporary marriage [*mutʿa*] and transactions of the type in which one dirham [silver coin] is exchanged immediately for two dirhams.³³

They do not regard it as valid to perform the ritual prayer [*ṣalāt*] while wearing leather slippers or socks [*khifāf*], nor do they accept the practice of wiping [*mash*] over these [instead of removing them in order to wash the bare feet].³⁴

They do not regard the Sulṭān as having any right to obedience, nor do they accept the claim of [the tribe of] Quraish to the Caliphate.

The areas in which the Khawārij are to be found in the most considerable numbers are: Mesopotamia, ʿUmān, Maṣṣil, Ḥaḍramawt, and the provincial districts inhabited mainly by the Arabs.

The names of the authors who have composed their textbooks for them are: ʿAbd ibn Zaid, Muḥammad ibn Ḥarb, Yaḥyā ibn Kāmil, and Saʿīd ibn Hārūn.

The Khawārij are subdivided into fifteen distinct sects:

1. The Najadāt, whose name can be traced to Najda ibn ʿĀmir al-Ḥanafī, [one-time conqueror of the Arabian province] of al-Yamāma.³⁵

³³ As implied by the author (may Allāh be well pleased with him), such transactions are regarded as unlawful by the People of the Sunna, who place them in the category of *ribā* [usurious profit or interest]. According to the orthodox interpretation of the traditions concerning the exchange of *māl ribawī* [goods to which the prohibition of *ribā* may apply], such exchange is permitted only if transfer of ownership takes place at once and, so far as goods of the same kind are concerned, in equal quantities. (See art. RIBĀ, by J. Schacht, in *SEI*.)

³⁴ According to all the Sunnī schools of Islamic law, it is permissible for a person, in the course of performing the minor ritual ablution [*wuḍūʿ*], to substitute the act of wiping both of his foot-coverings [*al-mash ʿala l-khuffain*] for that of washing his bare feet, provided that the feet when last covered were washed clean and put into clean shoes or boots, which must be impermeable, fit tightly and cover the feet completely, up to and including the ankles.

This is only a temporary dispensation, however. In the case of a person residing at his normal place of abode, it is valid for a period of twenty-four hours, while a traveler is permitted to take advantage of it for no longer than three days and nights at a stretch.

The correct method of performing the wiping is to draw at least three wet fingers, held straight and extended, over the upper part of the slippers or socks, from the toes toward the ankles, with the palms kept clear. It is considered preferable to use the fingers of the right hand for rubbing the right foot, and those of the left hand for the left foot.

³⁵ Najda ibn ʿĀmir was active in Arabia during the governorship of Ibn az-Zubair between the years A.H. 65–72. Along with two other early leaders of the Khawārij, Abū Ṭālūt and Ibn [or Abū] Fudaik,* he even posed a threat to the Holy Cities of Mecca and Medina, before being crushed by al-Ḥajjāj ibn Yūsuf. (*Our author refers to him, on p. 406 below, as Ibn Fudaik, while he is mentioned as Abū Fudaik in the article quoted in the immediately following note.)

They are the followers of ‘Abdu’llāh ibn Nāṣir. They propounded the doctrine that if a person tells a lie or commits a minor sin, and makes a habit of it, he must be considered a polytheist [*mushrik*], although a person can still be considered a Muslim even if he commits adultery or fornication, steals, and drinks wine, as long as he does not persist in these offenses. They also maintained that there is no need for an Imām, since what is necessary is knowledge of the Book of Allāh, and that alone is quite sufficient.

2. The Azāriqa,³⁶ so called because they are the followers of Nāfi‘ ibn al-Azraq. They maintained that every major sin is tantamount to unbelief [*kufr*], that the residence of the Caliph is the residence of unbelief, and that Abū Mūsā and ‘Amr ibn al-‘Āṣ (may Allāh be well pleased with them both) were guilty of not believing in Allāh, when ‘Alī (may Allāh be well pleased with him) appointed them to arbitrate between himself and Mu‘āwiya (may Allāh be well pleased with him) for the sake of giving consideration to the best interests of the community at large.³⁷

The Azāriqa also consider it permissible to kill young children, meaning the offspring of those who attribute partners to Allāh [*awlād al-mushrikān*]. They regard as unlawful [the punishment of a convicted adulterer by] stoning to death [*rajm*]. They do not impose the legal penalty [of eighty lashes] on a person guilty of slandering a respectable male [*qādhif al-muḥṣan*], although they do impose that penalty on one who is guilty of slandering a respectable female [*qādhif al-muḥṣana*].³⁸

³⁶ According to G. Levi della Vida: “Of all these movements, the most dangerous to the unity of the Muslim Empire and the most terrible on account of its ferociously uncompromising character was without doubt that led by Nāfi‘ ibn al-Azraq, which gave the *Khawārij* temporary control of Kirmān, Fārs and other eastern provinces, constituted a permanent threat to the security of Baṣra and surrounding country, and which al-Muhallab ibn Abī Ṣufra at first, and later al-Ḥajjāj ibn Yūsuf only overcame—in A.H. 78 or 79/698 or 699 C.E.—after long years of effort....” (See art. *KHĀRIDJITES* in *SEI*.)

³⁷ For the attitude toward this issue recommended by the author himself (may Allāh be well pleased with him), see pp. 266–68 above.

³⁸ As a technical term of Islamic law, the Arabic noun *qadhif* means “slander” in a special sense, namely an accusation of unlawful sexual conduct, leveled against a respectable person, without the supporting evidence of four witnesses of impeccable character. The corresponding participial form, *qādhif*, is used to designate someone who is guilty of *qadhif*. To be considered *muḥṣan* or *muḥṣana* [“respectable”] in this context, a man or woman must be a believer, free, of age, of sound mind, and innocent of sexual misconduct.

3. The Fudakiyya, historically related to Ibn Fudaik.³⁹

4. The ‘Aṭawiyya, who can be traced back to ‘Aṭiyya ibn al-Aswad.

5. The ‘Ajārīda, historically related to ‘Abd ar-Raḥmān ibn ‘Ajrād. They actually represent a composite grouping of many subsects, collectively known as the Maimūniyya. They consider it permissible for a man to marry the daughters of his sons and the daughters of his daughters, as well as the daughters of his brothers and the daughters of his sisters. They also maintain that the chapter entitled “Joseph” [*Sūrat Yūsuf*] is not really part of the Qur’ān.⁴⁰

6. The Jāzimiyya. Peculiar to this sect is the doctrine that friendliness [*walāya*] and hostility [*‘adāwa*] are a pair of attributes applicable to His Essence (Exalted is He). The Jāzimiyya can otherwise be regarded as a branch of the Ma‘lūmiyya, since they maintain that anyone who does not know Allāh by His Names is an ignorant person. They refuse to accept the doctrine that actions [*af‘āl*] belong to Allāh (Exalted is He) in terms of creation, and that the ability to act is brought into being simultaneously with the action itself [*al-istiṭā‘a ma‘a’l-fi‘l*].

7. The Majhūliyya, who constitute one of the fifteen basic groups [of the Khawārij]. They are proponents of the doctrine that if someone knows Allāh by at least some of His Names, he is to be considered as having knowledge [*‘ālim*] of Him, not as a totally ignorant person [*jāhil*].

8. The Ṣaltiyya, who are historically related to ‘Uthmān ibn aṣ-Ṣalt. They maintain that if a person has an infant child at the time when he responds to our call and embraces Islām, that child cannot be regarded as a Muslim until he reaches the age of puberty, at which time he must be invited to enter Islām and must accept the invitation on his own behalf.

9. The Akhnasiyya, who trace the origin of their name to a man called al-Akhnas.⁴¹ They hold the opinion that the slave-owner may take for himself part of the alms [*ḥaḳāt*] due to his slave, and pass

³⁹ A contemporary of Najda ibn ‘Āmir, mentioned above as eponym of the Najadāt. (See also note ³⁵.)

⁴⁰ In the article cited in note ³⁶ above, G. Levi della Vida offers the following explanation: “The same Puritanism which characterises Khārijism in its conception of the state and of faith is found in its ethical principles: it demands purity of conscience as an indispensable complement to bodily purity for the validity of acts of worship; one of their sects goes so far as to remove *Sūra xii*. (*Sūrat Yūsuf*) from the Qur’ān because its contents are worldly and frivolous and make it unworthy to be the Word of God.”

⁴¹ The adjective *akhnas* means “pug-nosed.”

on to him only part of his alms, if he [the slave-owner] is needy and impoverished.⁴²

10. The *Ẓafariyya*.

11. The *Ḥafṣiyya*, a sectarian group [*tā'ifa*] that branched off from the *Ẓafariyya*. They maintain that as long as a person acknowledges Allāh, he cannot be considered guilty of polytheism or idolatry [*shirk*], even if he does not believe in anything else in the religion apart from Him, such as a Messenger [*Rasūl*], a Garden of Paradise and a Fire of Hell, even if he perpetrates all the most heinous crimes, such as homicide, and even if he regards it as lawful to commit adultery and fornication [*zinā*]. According to them, a person can be considered guilty of *shirk* only if he is ignorant of Allāh and refuses to recognize His existence, and on no other grounds at all.

They also maintain that the “one lured to bewilderment [*ḥairān*],” who is mentioned by Allāh (Exalted is He) in the Qur’ān, is none other than ‘Alī, along with his party and his companions, “who call him to guidance, [saying]: ‘Come to us!’”⁴³

These are the people [who fought against ‘Alī (may Allāh be well pleased with him) in the battle] of Nahrawān.⁴⁴

12. The *Ibāḍiyya* [or *Abāḍiyya*].⁴⁵ They maintain that every religious duty which Allāh (Exalted is He) has made incumbent upon His creatures must be treated as an article of faith [*īmān*], and that every major sin is an instance of ingratitude for divine blessings [*kufr ni‘ma*], not of polytheistic misbelief [*kufr shirk*].

13. The *Bahnasiyya*, historically related to Abū Bahnas, have adopted a doctrine peculiar to themselves, since they maintain a man cannot be

⁴² For the author’s account of the orthodox rules governing the collection and distribution of the alms-due, see pp. 17–19 above.

⁴³ The reference here is to the following verse [*āya*] of the Qur’ān:

Say: “Shall we cry, instead of to Allāh, to that which neither profits us nor hurts us, and shall we turn back on our heels after Allāh has guided us, like one lured to bewilderment in the earth by the devils, while he has friends who call him to guidance, [saying]: ‘Come to us!’?” Say: “The guidance of Allāh is the true guidance, and we are commanded to surrender to the Lord of All the Worlds.” (6:71)

⁴⁴ In this battle, fought in A.H. 38/658 C.E., ‘Alī (may Allāh be well pleased with him) attacked the *Khawārij* in their camp and inflicted a terrible defeat upon them.

⁴⁵ The *Ibāḍiyya* have survived to the present day. They still maintain significant communities, adhering to their own theological doctrines and their own school of Islamic law, on the island of Zanzibar and the neighboring coast of East Africa, in ‘Umān in the southeastern corner of the Arabian peninsula, and in parts of North Africa (Tripolitania and Southern Algeria). According to their own contemporary scholars, the form *Ibāḍiyya* is the more correct version of their name.

considered a Muslim until he knows everything that Allāh has made lawful to him, and everything that He has made unlawful to him, specifically and personally.

There are some among the Bahnasiyya who say that if a person commits a sinful offense, he should not be treated as an unbeliever until he has been arraigned before the Sulṭān, so that the latter may impose upon him the penalty [prescribed by the sacred law for his particular offense], and that only then should he be convicted of unbelief [*kufr*].

14. The Shimrākhiyya trace the origin of their name to ‘Abdu’llāh ibn ash-Shimrākh, who declared that the killing of one’s own parents is a lawful act [*ḥalāl*]. At the time when he made this assertion, however, he was under duress or threat of injury [*fī dār at-taḥiyya*],⁴⁶ so the Khawārij were able to wash their hands of him.

15. The Bida‘iyya. Their doctrines generally coincide with those of the Azāriqa. Peculiar to them alone, however, is the assertion that the ritual prayer [*ṣalāt*] should consist of only two cycles [*rak‘atān*] not only in the morning, but also in the evening, on the strength of [their interpretation of] the words of Allāh (Exalted is He):

And perform the prayer at the two ends of the day and in some watches of the night;⁴⁷ surely the good deeds will drive away the evil deeds. (11:114)

They are in agreement with the Azāriqa on the permissibility of taking women captives from among the unbelievers [*kuffār*], and of killing their infant children inadvertently, on the strength of [their interpretation of] the words of Allāh (Exalted is He):

[And Noah said: “My Lord,] do not leave upon the earth even one of the unbelievers.” (71:26)

All the sects of the Khawārij are in full accord when it comes to holding ‘Alī guilty of unbelief [*kufr*] on account of his decision to resort to the appointment of arbitrators [*taḥkīm*]. They are also in unanimous agreement on the imputation of unbelief to the perpetrator of a major sin [*kufr murtakib kabīra*], with the exception of the Najadāt, who do not subscribe to this doctrine.

⁴⁶ Literally, “in the domain of caution.” *Taḥiyya* is the technical term for the dispensation from the normal requirements of religion, which is available to a Muslim under duress or threat of injury. In his commentary on the Qurānic verse (16:106): “Whoever disbelieves in Allāh, after he has believed—excepting him who has been compelled, and his heart is still at rest in his belief...,” aṭ-Ṭabarī explains: “If a person is subject to compulsion, and professes unbelief with his tongue, while his heart contradicts him, to escape his enemies, no blame falls on him, because Allāh takes His servants as their hearts believe.”

⁴⁷ *wa aqimi’-ṣ-ṣalāta tarafayī’-n-nahāri wa zulafan mina’l-lail.*

Concerning the Shī‘a, who are known by several different names.

As for the Shī‘a, they are also known by several other names, including ar-Rāfiḍa⁴⁸ [the Deserters or Rebels], al-Ghāliya [the Extremists] and aṭ-Ṭayyāra [the Flighty or Volatile Ones]. They came to be called the Shī‘a⁴⁹ [the Partisans] for the simple reason that they rallied to support [*shayya‘at*] the cause of ‘Alī (may Allāh be well pleased with him), and considered him superior to all the rest of the Companions [of the Prophet (Allāh bless him and give him peace)].

The Rāfiḍa were so called because of their rejection [*rafḍ*] of the majority of the Companions, and their refusal to accept the Imāmate of Abū Bakr and ‘Umar (may Allāh be well pleased with them both).

According to some, however, they were called ar-Rawāfiḍ [the Deserters] because they deserted Zaid ibn ‘Alī, when he accepted the authority of Abū Bakr and ‘Umar (may Allāh be well pleased with them both) and declared himself in favor of their Imāmate. Zaid said [of his former supporters]: “They have deserted me [*rafadūnī*],” and so they came to be known as deserters [*rāfiḍa*].

There are also those who maintain that a Shī‘ī is someone who does not accept the precedence of ‘Uthmān over ‘Alī (may Allāh be well pleased with them both), whereas the Rawāfiḍ are those who [more actively] support the precedence of ‘Alī over ‘Uthmān (may Allāh be well pleased with them both).

Included among the Shī‘a are the Qaṭ‘iyya [Positivists], who are so called because of their positive certainty [*qaṭ‘*] concerning the death of Mūsā ibn Ja‘far.⁵⁰

⁴⁸ The synonymous form ar-Rawāfiḍ may also be encountered, as on p. 262 above and in the third paragraph on this page.

⁴⁹ The form *Shī‘a* is the collective term, while an individual member of the group is called a *Shī‘ī*.

⁵⁰ In contrast to the Qaṭ‘iyya, also known as the Qiṭṭī‘iyya, the Mūsawiyya were reluctant to believe that their Imām, Mūsā ibn Ja‘far, had really died; they preferred to believe that he had mysteriously disappeared, and would return as the Mahdī.

Also included among them are the Ghāliya [Extremists], so called because of their excessively fanatical devotion [*ghuluww*] to ‘Alī (may Allāh be well pleased with him), and due to the fact that they improperly ascribed to him certain attributes of Lordship [*rubūbiyya*] and Prophethood [*nubuwwa*].

The names of the authors who compiled their textbooks are: Hishām ibn Ḥakam, ‘Alī ibn Maṣṣūr, Abu’l-Aḥwaṣ, al-Ḥusain ibn Sa‘īd, al-Faḍl ibn Shādhān, Abū ‘Īsā al-Warrāq, Ibn ar-Rāwandī and al-Manījī. Their most numerous concentrations are to be found in the cities of Qum and Qāshān [in Īrān] and in the districts of Idrīs and Kūfa [in ‘Irāq].



On the three major categories of the Rāfiḍa, and the numerous offshoots of each group.

As for [the Shīʿa sects that are loosely referred to as] the Rāfiḍa, they fall into three major categories, namely the Ghāliya, the Zaidiyya,⁵¹ and the Rāfiḍa [properly so called].⁵²

As far as the Ghāliya [Extremists] are concerned, twelve subsects have divided off from them, namely the Bannāniyya, the Ṭayyāriyya, the Maṣṣūriyya, the Muḡhīriyya, the Khaṭṭābiyya, the Muʿammariyya, the Bazīʿiyya, the Mufaḍḍaliyya, the Mutanāsikha, the Shuraiʿiyya, the Sabaʿiyya and the Mufawwaḍiyya.

In the case of the Zaidiyya, six offshoots have branched out, namely the Jārūdiyya, the Sulaimāniyya, the Batariyya, the Naʿimiyya, the Yaʿqūbiyya, and a sixth group, which does not reject the notion of the *rajʿa* [the return of ʿAlī (may Allāh be well pleased with him) to the life of this world].⁵³ They all wash their hands of Abū Bakr and ʿUmar (may Allāh be well pleased with them both).

As for the Rāfiḍa [properly so called], they have split up into no fewer than fourteen⁵⁴ subsects, namely the Qaṭʿiyya, the Kaisāniyya, the Kuraibiyya, the ʿUmairiyya, the Muḡammadiyya, the Ḥusainiyya, the Nāwusiyya, the Ismāʿīliyya, the Qarāmiḍiyya, the Mubārakiyya, the Shumaiṭiyya, the ʿAmmāriyya, the Maṭmūriyya, the Mūsawiyya and the Imāmiyya.

⁵¹ The Zaidiyya are so called because of their special allegiance to Zaid, the son of ʿAlī (may Allāh be well pleased with him). They are regarded as the most practical group among the Shīʿa, and their school [*madhhab*] of Islamic law is very close in most respects to the doctrines of the four Sunnī schools.

⁵² The editor of the Damascus edition of *al-Ghunya* has felt it necessary to assure the reader that the term *ar-Rāfiḍa* does in fact occur here in the original manuscript.

⁵³ According to E.W. Lane, in his *Arabic-English Lexicon*, art. *R-J-ʿ*: “The returning to the present state of existence after death... was a tenet of... a sect called the Rāfiḍa, who say that ʿAlī the son of Abū Ṭālib is concealing himself in the clouds, to come forth when he shall be summoned to do so.”

⁵⁴ If the translator’s arithmetic is correct, the groups named in the following list actually add up to a total of fifteen.

If there is one thing upon which all the various factions and sectarian groups of the Rāfiḍa are united in common agreement, it is the affirmation of the validity of the institution of the Imāmate, both on rational grounds and also because they believe the Imāmate to be a divinely prescribed article of faith [*naṣṣ*]. They are also in agreement on the doctrine according to which the Imāms are immune [*ma'ṣūmūn*] from such unfortunate shortcomings as falling into error, behaving absent-mindedly, and making mistakes.

This accounts for their refusal to recognize the appointment to the Imāmate of one whom they consider less qualified than their own candidate for the office, as well as their rejection of the elective procedure [*ikhṭiyār*], which we have mentioned in previous discussion of the subject of the Imāms.⁵⁵

It also accounts for their according precedence to 'Alī over all the rest of the Companions, their insistence on his right to the Imāmate after the Prophet (Allāh bless him and give him peace), and their refusal to accept the leadership of Abū Bakr and 'Umar, or of any others from among the Companions. (This applies to all but a small group of them, apart from what has been reported concerning the Zaidiyya, for they were in disagreement with the majority on this point).

This has yet further relevance, in that it explains the reason for their accusation that the entire Muslim community [*umma*] became guilty of apostasy [*irtaddat*] because of their failure to support the Imāmate of 'Alī (may Allāh be well pleased with him), with the exception of only six individuals, namely 'Alī, 'Ammār, Miqdād ibn al-Aswad, Salmān al-Fārisī, and two other men.

Other noteworthy doctrines of the Rāfiḍa are the following:

1. That it is permissible for the Imām to say: "I am not an Imām," in a situation where he finds himself under duress or threat of injury [*fi ḥāl at-taqiyya*].⁵⁶
2. That Allāh does not know what is to be before it comes into being.
3. That the dead will return to this lower world before the Day of Reckoning [*Yawm al-Ḥisāb*]. (This particular belief is not shared by the Extremists [*Ghālīya*] amongst them, however, since they maintain that there will be no Reckoning and no Resurrection.)
4. That the Imām knows everything that has been and everything

⁵⁵ See above, pp. 256–65.

⁵⁶ See note ⁴⁶ on p. 408 above.

that is yet to be, in matters of both worldly and religious concern, down to the number of all the pebbles, all the drops of rain, and all the leaves on the trees.

5. That the Imāms are personally capable of producing miracles [*mu'jizāt*], just like the Prophets [*anbiyā'*] (peace be upon them).

6. According to the doctrine professed by the majority of the *Rāfiḍa*, anyone who wages war against 'Alī (may Allāh be well pleased with him) must be a disbeliever [*kāfir*] in Allāh (Almighty and Glorious is He). Other doctrines of theirs have been mentioned elsewhere.

Let us now consider the teachings peculiar to each of the subjects:

1. The Ghāliya [Extremists]. They make the claim that 'Alī (may Allāh be well pleased with him) is the most excellent of the Prophets (may the blessings of Allāh be upon them all). They also claim that he does not lie buried in the earth like all the rest of the Companions (may Allāh be well pleased with them), but that he is up there in the clouds, fighting His enemies (Exalted is He) above the clouds, and that he (may Allāh ennoble his countenance) will return at the end of the age, to rid the earth of his haters and foes. They claim that 'Alī and the rest of the Imāms have never died. They insist that they will continue to survive until the Final Hour is at hand, and that death has no way of gaining access to them.

They also claim that 'Alī (may Allāh be well pleased with him) is a Prophet [*nabī*], and that Gabriel (peace be upon him) made a mistake in failing to deliver the Divinely inspired revelation [*wahy*] to him. They have gone so far as to claim that 'Alī was a god [*ilāh*].

May they be subjected to the curse of Allāh, of His angels, and of all the rest of His creatures, until the Day of Judgment! May He eradicate all trace of them. May He destroy them root and branch. May He leave them no place on earth in which to dwell, because they have gone far beyond all acceptable bounds in their wildly heretical extravagance.

They have carried their rebellion to the point of unbelief [*kufr*]. They have abandoned Islām and parted company with faith [*īmān*]. They have repudiated God [*al-Ilāh*], the Messengers [*Rusul*], and the revelation of scripture [*tanzīl*]. We must therefore take refuge with Allāh from all those who subscribe to this doctrine.

(a) The Bannāniyya, an offshoot of the Ghāliya. Their name and origin can be traced to Bannān ibn Sam‘ān. Their fabrications and futile notions include the doctrine that Allāh (Exalted is He) is shaped in the form of a human being. They have propagated lies about Allāh. Exalted is Allāh, far above and beyond everything of this kind! As He has said (Almighty and Glorious is He):

There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.
(42:11)

(b) The Ṭayyāriyya, another offshoot of the Ghāliya, are related historically to ‘Abdu’llāh ibn Mu‘āwiya ibn ‘Abdi’llāh ibn Ja‘far at-Ṭayyār. They teach the doctrine of the transmigration of souls [*tanāsukh*], and maintain that the spirit [*rūḥ*] of Adam (peace be upon him) is the spirit of Allāh, which entered him by way of metempsychosis.

The most extreme of all the Ghāliya are those who teach the doctrine of the transmigration of souls. They maintain that when the spirit is transported back to these earthly realms, after it has left this world because of death, the first stage of its transmigration is into a camel. Then it is transferred into the physical form of the next inferior creature, and so on down the scale, stage by stage, until it takes on the form of the worms and maggots that thrive in human excrement, and of creatures similar to these, at which point it has reached the end of the process of transmigration. Some of them go so far as to maintain that the spirits of disobedient sinners are transformed by metempsychosis into iron, mud and potter’s clay, and are then tormented by exposure to the fire and the processes of baking, hammering and smelting, and by the undignified and humiliating handling and treatment they must undergo, as a punishment for the sins they have committed.

(c) The Mughīriyya trace their name origin to Mughīra ibn Sa‘d, who laid claim to Prophethood [*nubuwwa*]. He maintained that Allāh is a light in the shape of a man. Among other things, he claimed the ability to bring the dead to life.

(d) The Maṣūriyya take their name from their founder, Abū Maṣūr. He used to assert that he had ascended to heaven, and that the Lord had anointed his head. He maintained that Jesus (peace be upon him) was the first to be created by Allāh, then ‘Alī (may Allāh be well pleased with him). He also taught that the Messengers of Allāh will never cease

[to arrive in succession], and that there is no Garden of Paradise and no Fire of Hell.

This faction [*tā'ifa*] maintains that if someone kills forty souls from among those who differ with them, that person will surely enter the Garden of Paradise.⁵⁷ They consider it lawful to confiscate the property of other people. They maintain that Gabriel (peace be upon him) made a mistake in delivering the Message [to the Prophet (Allāh bless him and give him peace)]. This amounts, of course, to unadulterated unbelief [*kufr*].

(e) The Khāṭṭābiyya trace their origin to Abu'l-Khāṭṭāb. They maintain that the Imāms are Trustee-Prophets [*anbiyā' umanā'*], and that in every period of time there is a Messenger who speaks out and one who remains silent [*rasūl nāṭiq wa ṣāmit*]. Thus [according to their doctrine] Muḥammad (Allāh bless him and give him peace) is a vocal Messenger, while 'Alī (may Allāh be well pleased with him) is a silent one.

(f) The Mu'ammariyya profess the same doctrine as the Khāṭṭābiyya. What sets them apart from the latter is their excessive neglect of the ritual prayer [*ṣalāt*].

(g) The Bazī'yya take their name from their founder, a man called Bazī'. They maintain that Ja'far is Allāh; although He cannot be seen, He nevertheless assumes this outer form. May they be doomed to perdition! They also claim that the Divine inspiration [*wahy*] will come to them and they will be raised up to the Kingdom of Heaven [*Malakūt*]. May they be doomed to perdition! How monstrous are their fabrications, their lies and their falsehoods! In actual fact, they will descend to the lowest of the low [*asfal as-sāfilīm*], into the pit [*hāwiya*] and down to the lowest depth of the Fire of Hell, because of their evil doctrine and their false assertion.

(h) The Mufaḍḍaliyya are historically related to al-Mufaḍḍal aṣ-Ṣairafī. They arrogate to themselves both the Messengership [*risāla*] and Prophethood [*nubuwwa*]. On the subject of the Imāms, their doctrine is similar to that of the Christians concerning the Messiah [*Masīḥ*].

(i) As for the Shurai'yya, their name and origin can be traced to a man called Shurai'. They maintain that Allāh (Exalted is He) is incarnate in five persons—the Prophet and his family; that is to say, in the Prophet and [four members of] his family, these being al-'Abbās, 'Alī, Ja'far and 'Aqīl.

⁵⁷This doctrine is hardly consistent with the teaching attributed to Abū Manṣūr himself, since we are told that he denied the existence of the Garden of Paradise!

(j) As for the Saba`iyya, their name and origin can be traced to a man called `Abdu`llāh ibn Saba`. Their doctrines include the claim that `Alī did not die, and that he will return to this world prior to the Day of Resurrection. One of their number is as-Sayyid al-Ḥumairī.⁵⁸

(k) The Mufawwaḍiyya [Delegationists] take their name from the fact that, according to their doctrine, Allāh has delegated [*fawwada*] the management of the creation to the Imāms, and that Allāh (Exalted is He) actually endowed the Prophet (Allāh bless him and give him peace) with the power to create and manage the universe, while Allāh Himself played no part at all in this creation. They make the same claim on behalf of `Alī (may Allāh be well pleased with him). There are some among them who, when they catch sight of a cloud in the sky, will greet it with the Islamic salutation [*sallama `alaih*], thereby expressing their conviction that `Alī (may Allāh be well pleased with him) is up there inside it, as we have explained in a previous account of this belief.⁵⁹

2. The Zaidiyya. They have come to be so called simply on account of their inclination to accept the pronouncement of Zaid ibn `Alī concerning the legitimacy of the rule of Abū Bakr and `Umar (may Allāh be well pleased with them both).

(a) As for the Jārūdiyya, their name and origin can be traced to a man called Abu`l-Jārūd. They maintained that `Alī (may Allāh be well pleased with him) was the legatee [*waṣī*] of the Prophet (Allāh bless him and give him peace), and therefore the rightful Imām. They did say, however, that the Prophet (Allāh bless him and give him peace) had designated `Alī by giving a description of his character, not by mentioning his name.

They regard the Imāmate as having passed to al-Ḥusain [after his father `Alī], and then as being a matter of consultation [*shūrā*] among themselves, for the purpose of choosing a candidate from those of their own persuasion.

(b) The Sulaimāniyya are historically related to Sulaimān ibn Kathīr. According to Zurqān, they maintained that `Alī (may Allāh ennoble his countenance) was the rightful Imām, that the pledge of allegiance [*ba`a*] to Abū Bakr and `Umar (may Allāh be well pleased with them both)

⁵⁸ A well-known poet of the `Abbāsīd period (he died in A.H. 173/789 C.E.). During a time when disillusionment with the existing political order was becoming increasingly widespread, as-Sayyid al-Ḥumairī devoted his poems to the Shī`ī theme of yearning for the return of the true Imām.

⁵⁹ See above, p. 413.

was an error, since neither of them was entitled to take precedence, and that the Muslim community [*umma*] had departed from the most correct course.

(c) As for the Batariyya, their name and origin can be traced to a man who bore the nickname al-Abtar ["The Man Without Offspring"], although his proper name was an-Nawwā'. They maintained that the pledge of allegiance to Abū Bakr and 'Umar (may Allāh be well pleased with them both) was not an error, because 'Alī (may Allāh be well pleased with him) had voluntarily abdicated the leadership [*imāra*].

They have serious reservations about 'Uthmān, and they say: "'Alī is an Imām as soon as allegiance has been pledged to him."

(d) As for the Nu'aimiyya, their name and origin can be traced to Nu'aim ibn al-Yamān. Their doctrines coincide with those of the Batariyya, except for the fact that they completely washed their hands of 'Uthmān ibn 'Affān (may Allāh be well pleased with him), and accused him of being an unbeliever.

(e) The Ya'qūbiyya are prepared to accept the Imāmate of Abū Bakr and 'Umar (may Allāh be well pleased with them both), although they do profess the belief that 'Alī (may Allāh be well pleased with him) should really have taken precedence over them both. They reject the doctrine of ['Alī's eventual] return [*raj'a*]. Their name and origin can be traced to a man called Ya'qūb. There are some among their number who have never accepted Abū Bakr and 'Umar (may Allāh be well pleased with them both), and who do profess the doctrine of ['Alī's eventual] return.⁶⁰

3. The Rāfiḍa [in the narrower sense of the term]. The fourteen⁶¹ subjects that have branched off from this group are the following:

(a) The Qaṭ'iyya [Positivists]. They came to be called by this name on account of their positive certainty [*qaṭ'*] concerning the death of [the Imām] Mūsā ibn Ja'far.⁶²

⁶⁰ See above, p. 411.

⁶¹ As in the list on p. 411 above, the subjects mentioned actually add up to more than fourteen—in this case to a total of sixteen. Fourteen of the names occur in both lists, but the 'Ammāriyya are mentioned only in the first, and the Mu'ammariyya and the Zurāriyya only in the second. The most likely explanation would seem to be that additions have been inserted into the text, perhaps by a copyist, at some point subsequent to its original composition.

⁶² For previous reference to the Qaṭ'iyya, see p. 411 above.

[Because they were so convinced that the latter had in fact died] they regarded the Imāmate as having passed on to Muḥammad ibn al-Ḥanafīyya, he being the righteous leader who is expected to reemerge one day from mysterious concealment [*al-qā'im al-muntaẓar*].⁶³

(b) The Kaisāniyya. Their name and origin can be traced to an individual called Kaisān.⁶⁴ They uphold the legitimacy of the Imāmate of Muḥammad ibn al-Ḥanafīyya, on the grounds that the standard was transferred to him at al-Baṣra.

(c) The Kuraibiyya.⁶⁵ They are the companions of Ibn Kuraib aḍ-Ḍarīr ["The Blind"].

(d) The 'Umairiyya. They are the companions of 'Umair, he being their Imām until the advent of the Mahdī.

(e) The Muḥammadiyya. This group is noted for maintaining that the rightful holder of the Imāmate [at a certain stage in the succession] was Muḥammad ibn 'Abdi'llāh ibn al-Ḥasan ibn al-Ḥusain, and that he bequeathed his authority by testamentary disposition to Abū Manṣūr, rather than to a member of the Banū Hāshim, in just the same way as Moses (peace be upon him) bequeathed his authority to Joshua, the son of Nūn, rather than to his own sons or to the sons of Aaron.

(f) The Ḥusainiyya maintained that Abū Manṣūr bequeathed his authority by testamentary disposition to his son, al-Ḥasan ibn Abī Manṣūr, and that he was therefore the next Imām after his father.

(g) The Nāwusiyya. They have acquired this appellation because they can trace their origin to Nāwus al-Baṣrī, who is regarded as their chief. They uphold the legitimacy of the Imāmate of Ja'far, maintaining that he is still alive and has never died, and that he is biding his time in concealment, since he is the Mahdī.

⁶³ According to C. van Arendonk (art. KAISĀNĪYA in SEI): "Ibn al-Ḥanafīyya's death, probably in 81/700, resulted in a split in the Kaisāniyya. ... A group of the Kaisāniyya, however, did not believe in the death of Muḥammad ibn al-Ḥanafīyya. According to them, he lived in concealment in a ravine in the mountains of Raḍwā, out of which he would one day emerge at the head of his followers as Mahdī, in order to fill the earth with righteousness. ... These views of the concealment [*ghaiba*] and return [*raǰ'a*] are attributed to a certain Abū Karib [Kuraib], whose followers were therefore distinguished as Karibīya [*Kuraibīya*]."

⁶⁴ Kaisān Abū 'Amra was a client [*mawlā*] of 'Alī (may Allāh be well pleased with him), who fell at the battle of Šiffin. His views are said to have inspired al-Mukhtār, one of the most notorious champions of the Shī'ī cause.

⁶⁵ Also known as the Karibiyya.

(h) The *Ismā'iliyya*. They maintain that Ja'far is the one who is dead, and that the Imām after him is *Ismā'il*. They say that the latter is still reigning [in concealment], and that he is the one who is expected to return [as the *Mahdī*].

(i) The *Qarāmiḍiyya*. They accept the regular succession to the Imāmate as far as Ja'far, but then they maintain that Ja'far specifically designated *Muḥammad ibn Ismā'il* as his successor. They believe that *Muḥammad [ibn Ismā'il]* did not die, but is still alive, and that he is the *Mahdī*.

(j) The *Mubārakiyya*. They trace their name and origin to their chief, *al-Mubāarak*. They maintain that *Muḥammad ibn Ismā'il* did in fact die, and that the Imāmate was then passed on to his son.

(k) The *Shumaiṭiyya*. They are historically related to a chieftain known by the name of *Yaḥyā ibn Shumait*. They maintained that the rightful Imām was Ja'far, then *Muḥammad ibn Ja'far*, and that the office then passed to his [Muḥammad's] son.

(l) The *Mu'ammariyya*. They are also referred to as the *Aftaḥiyya*, because 'Abdu'llāh ibn Ja'far was bandy-legged [*aftaḥ ar-rijlain*]. They maintain that the next Imām after Ja'far is his son 'Abdu'llāh. They are a very numerous group.

(m) The *Maṭmūriyya*. They came to acquire this name because they once got into an argument with *Yūnus ibn 'Abd ar-Raḥmān*, he being a member of the *Qaṭ'iyya*, the group who are positively convinced of the death of *Mūsā ibn Ja'far*, and *Yūnus* happened to say to them: "You are more despicable than the dogs that lurk in subterranean storehouses [*al-kilāb al-maṭmūriyya*]." This nickname has stuck to them ever since.

They are also called the *Wāqifa* [Steadfast Supporters], because of their steadfast devotion to [*li-wuqūfihim 'alā*] *Mūsā ibn Ja'far*, and their assertion that he is still alive, that he did not die and will never die, since he is the *Mahdī* according to their view.

(n) The *Mūsawiyya*. They came to be so called because of their hesitant attitude toward *Mūsā ibn Ja'far*, and the fact that they said: "We do not know whether he is dead or whether he is still alive." They also said: "If someone else has a legitimate claim to the Imāmate, put it into effect!"

(o) The *Imāmiyya*. They accept the regular succession to the Imāmate as far as *Muḥammad ibn al-Ḥusain*, whom they regard as the

righteous leader who is expected to reemerge one day from mysterious concealment [*al-qā'im al-muntaẓar*], in order to fill the earth with justice, as it has been filled with tyrannical oppression.

(p) The Zurāriyya. They are the companions of Zurāra. They make the same claim [on behalf of 'Abdu'llāh ibn Ja'far] as that made by the Mu'ammariyya.

It has been said, however, that Zurāra himself abandoned their doctrine, because he once asked 'Abdu'llāh ibn Ja'far about certain problems, and he did not know the answers, so Zurāra transferred his support to Mūsā ibn Ja'far.

The legal and theological doctrines of the Rawāfiḍ have sometimes been likened to those of Judaism [*al-Yahūdiyya*]. As ash-Sha'bī has expressed it: "The emotional attachment [*maḥabba*] of the Rawāfiḍ is the emotional attachment of the Jews."

The Jews have maintained that the Imāmate [the leadership of the Jewish community] cannot rightfully belong to anyone except a man from the family of David, while the Rāfiḍa have insisted that the Imāmate [the leadership of the Islāmic community] cannot rightfully belong to anyone except a man from among the offspring of 'Alī ibn Abī Ṭālib.

[The following similarities are also worthy of note:]

- Doctrine of the Jews: There can be no sacred struggle [*jihād*] in the cause of Allāh until the False Messiah [*al-Masīḥ ad-Dajjāl*] emerges on the earthly scene, descending by some means from the sky. Doctrine of the Rāfiḍa: There can be no sacred struggle [*jihād*] in the cause of Allāh until the Mahdī emerges on the earthly scene, and a herald cries out from the sky.

- Doctrine of the Jews: The post-sunset ritual prayer [*ṣalāt al-maghrib*] must be postponed until the stars have appeared in their constellations. Doctrine of the Rāfiḍa: The same postponement is required.

- Doctrine of the Jews: There should be a slight deviation from the *Qibla* [the exact direction in which the believers turn when performing their ritual prayers]. Doctrine of the Rāfiḍa: The same.

- Doctrine of the Jews: There should be illumination present while the ritual prayer is being performed. Doctrine of the Rāfiḍa: The same.

- Doctrine of the Jews: The [hanging] doors should be lowered while

the ritual prayer is being performed. Doctrine of the Rāfiḍa: The same.

- Doctrine of the Jews: It is lawful to shed the blood of a Muslim. Doctrine of the Rāfiḍa: The same.

- Doctrine of the Jews: It is not necessary for women to observe the ‘*idda* [the prescribed period of waiting following widowhood or divorce].⁶⁶ Doctrine of the Rāfiḍa: The same.

- Doctrine of the Jews: The procedure of divorcing a wife by three unilateral repudiations [*aṭ-ṭalāq ath-thalāth*] is not recognized as having any legal effect.⁶⁷ Doctrine of the Rāfiḍa: The same.

- The Jews have tampered with the text and distorted the meaning of the Torah [*ḥarrafū’ t-Tawrāt*].

The Rāfiḍa have done likewise, in that they have tampered with the text and distorted the meaning of the Qur’ān [*ḥarrafū’ l-Qur’ān*]. They justify this action on the grounds that, according to them, the original text of the Qur’ān had been modified and altered.

They maintain that changes had been introduced by rearranging the order of its contents, that it was not presented in the form in which it was actually revealed, that it was read in ways that could not be firmly attributed to Allāh’s Messenger (Allāh bless him and give him peace), and that subtractions had been made from the text, as well as additions to it.

- The Jews hate Gabriel (peace be upon him), and they say: “He is our enemy among the angels.”

This attitude is shared by at least one segment of the Rawāfiḍ, for there are some among them who maintain that Gabriel (peace be upon him) made a mistake by conveying the Divine revelation [*wahy*] to Muḥammad (Allāh bless him and give him peace), when it was actually intended to be delivered to ‘Alī (may Allāh be well pleased with him).⁶⁸

They are guilty of falsehood. May they be doomed to perdition till the end of time!

⁶⁶ According to the Sunnī schools of Islāmic law, the rules are as follows: In the case of a divorced woman who is not pregnant, the prescribed period of waiting [*‘idda*], before the expiration of which she may not contract a new marriage, is three menstrual cycles. In the case of a woman who is pregnant, the duration of the ‘*idda* is till the end of her pregnancy. In the case of a widow who is not pregnant, the length of the ‘*idda* is four months and ten nights.

⁶⁷ Although it is considered reprehensible, this form of divorce is accepted as lawful and effective by the Sunnī schools of Islāmic law, who base their doctrine on the well-known saying of the Prophet (Allāh bless him and give him peace):

Nothing that is legally permissible is more hateful to Allāh (Exalted is He) than divorce by repudiation [*īmā min mubāhīn abghaḍu ‘inda’llāhi ta’ālā mina’ ṭ talāq*].

⁶⁸ The author (may Allāh be well pleased with him) has attributed this doctrine to the Ghālīya [Extremists]. (See p. 413 above.)

On the Murji`a [“the Postponers”].

As for the Murji`a [“the Postponers”], their subjects are twelve in number: The Jahmiyya; the Şālihiyya; the Yūnusiyya; the Shamiriyya; the Yūnāniyya; the Najjāriyya; the Ghailāniyya; the Shabībiyya; the Ḥanafīyya; the Mu`ādhīyya; the Marīsiyya; the Karrāmiyya.⁶⁹

They have come to be called the Murji`a [“the Postponers”] for the simple reason that they professed the following doctrine: Provided that an individual, he being a responsible person [*mukallaf*],⁷⁰ makes the statement: “There is no god but Allāh; Muḥammad is the Messenger of Allāh [*lā ilāha illa`llāh; Muḥammadun rasūlu`llāh*],” even if he then goes on to commit every possible sin of disobedience, he will definitely not enter the Fire of Hell.⁷¹

They also maintain that faith [*īmān*] is a matter of words, and does not depend on deeds. According to them, deeds are articles of the sacred law [*sharā`i`*], whereas faith is a verbal statement pure and simple [*qawl mujarrad*]. They hold the view that people are not distinguished, one as being superior to another, on the basis of faith. They maintain that their faith and the faith of the angels [*malā`ika*] and the Prophets [*anbiyā`*] is one and the same, without being subject to any increase, diminution or exception. As long as a person declares his faith with his tongue, even if he does not put it into practice, he is therefore a believer [*mu`min*].

⁶⁹ Also known as the Karāmiyya, Kirāmiyya, or Kīrāmiyya.

⁷⁰ A *mukallaf* is a sane, legally mature person; someone who is obliged to obey all the rules of Islamic law and is held responsible for his actions.

⁷¹ There is actually a lack of unanimity among the scholars with regard to how the Murji`a [“The Postponers”] came to be so called. The explanation most commonly suggested is that they acquired the name because of their great emphasis on the doctrine of *ijā`* [postponement], according to which the judgment of sinful believers must be deferred until the Resurrection—or for all eternity, according to our author’s own explanation (may Allāh be well pleased with him).

On the Jahmiyya [and other subsets of the Murji`a].

As for the Jahmiyya, their name and origin can be traced to Jahm ibn Ṣafwān,⁷² who used to state his doctrine in the following terms: “Faith is neither more nor less than the acknowledgment of Allāh and His Messenger, and of everything that has come to us [by way of revelation] from His presence.”⁷³ They profess the following doctrines:

- That the Qur`ān is a product of creation [*makhlūq*].
- That Allāh (Exalted is He) did not speak to Moses.
- That Allāh (Exalted is He) did not speak and did not see.
- That He is not known to have any particular location [*makān*]; He possesses neither Throne [*‘arsh*] nor Pedestal [*kursī*], and He is not “upon the Throne.”
- They refuse to accept the reality of the [weighing of deeds in] the scales [*mawāzīn*], and of the torment of the tomb.
- They refuse to accept that the Garden of Paradise and the Fire of Hell are products of creation, and claim that if they have been created they must eventually cease to exist.
- They maintain that Allāh (Almighty and Glorious is He) will neither speak to His creatures nor look at them on the Day of Resurrection, and that the inhabitants of the Garden of Paradise will neither look at Allāh (Almighty and Glorious is He) nor see Him therein.
- They maintain that faith [*īmān*] is an affair of the heart, which does not require confirmation by the tongue.

⁷² Jahm ibn Ṣafwān Abū Muḥriz, a client of the Banū Rāsib, called at-Tirmidhī by some and as-Samarqandī by others. He attached himself to Ḥārith ibn Suraij, known as “the man with the black banner”, during the uprisings that broke out in the province of Khurāsān toward the end of the Umayyad period, and was put to death in A.H. 128/745-6 C.E. by Salm ibn Aḥwaz. His followers, called Jahmiyya after him, survived down to the 5th (11th) century in the vicinity of Tabrīz, but then adopted the doctrines of the Ash`ariyya. (See anonymous article *DJAHM*, in *SEI*.)

⁷³ *al-īmānu huwa`l-ma`rifatu bi`llāhi wa rasūlihi wa jamī`i mā jā`a min `indihi faqaṭ.*

• They refuse to acknowledge any of the attributes [*ṣifāt*] of the Lord of Truth (Almighty and Glorious is He).

Exalted is Allāh, far beyond everything of this kind!

2. The Ṣāliḥiyya have come to be so called for the simple reason that they profess the theological doctrine of Abu'l-Ḥusain aṣ-Ṣāliḥī. The latter used to state his doctrine in the following terms: “Faith is knowledge [*al-īmān huwa'l-ma'rifa*], while unbelief is ignorance [*wa'l-kufr huwa'l-jahl*].” He declared that the threefold repetition of this statement could never constitute unbelief [*kufr*], even if the only person who ever expressed it should happen to be an unbeliever [*kāfir*]. He also maintained that there is no religious duty [*ibāda*], with the exception of faith alone.

3. As for the Yūnusiyya, their name and origin can be traced to Yūnus al-Barī' [the Innocent].⁷⁴ The latter used to state his doctrine in the following terms: “Faith is knowledge, submissive obedience, and love for Allāh (Almighty and Glorious is He).”⁷⁵ He declared that if any individual was found lacking in any of these virtues, that person must be an unbeliever [*kāfir*].

4. As for the Shamiriyya, their name and origin can be traced to a man called Abū Shamir.⁷⁶ The latter used to state his doctrine in the following terms: “Faith is knowledge, and submissive obedience, and love, and the affirmation that He is Unique [*Wāḥid*], that there is nothing like unto Him. All of this taken together is what constitutes faith.”

Abū Shamir also declared: “I would never refer to someone who had committed a major sin [*kabīra*] as an unrighteous person [*fāsiq*] in the absolute sense. I would always qualify my statement by saying that he is unrighteous in this or that particular respect.”

5. As for the Yūnāniyya, their name indicates that they can trace their origin to Greece [*Yūnān*].⁷⁷ They maintained that faith is knowledge and the affirmation of belief in Allāh and His Messengers,⁷⁸ and that if something does not make good sense to the logical mind, one should not do it.

⁷⁴ Also known as Yūnus ibn 'Awn.

⁷⁵ *al-īmānu huwa'l-ma'rifatu wa'l-khudū'u wa'l-maḥabbatu li'llāhi ('azza wa jall)*.

⁷⁶ According to A.J. Wensinck, in his article MURJĪ' A in *SEI*, 'Abd al-Qāhir al-Baghdādī refers to this person as Abū Shāmir, and to his followers as the Shāmiriyya (spelled in each case with a long -ā-).

⁷⁷ Possibly to one of several Greek settlements in the Arab world, where a number of villages bear the name Yūnān.

⁷⁸ *al-īmānu huwa'l-ma'rifatu wa'l-iqrāru bi'llāhi wa rusulih.*

6. As for the Najjāriyya, their name and origin can be traced to a man called Ḥasan ibn Muḥammad ibn ‘Abdī’llāh an-Najjār [the Carpenter]. They have stated their doctrine in the following terms: “Faith consists in the acknowledgment of Allāh and His Messengers, and of those obligations [*farā’id*] which have been accepted by general consensus as religious duties prescribed by Him, in humble submission [*khudū’*] to Him, and in the verbal affirmation of belief.” It follows, therefore, that if a case ever arises where a person is found to be ignorant of any element of this creed, and he is confronted with the evidence, but still refuses to affirm the truth of it, that person must be considered an unbeliever [*kāfir*].

7. As for the Ghailāniyya, their name and origin can be traced to a man called Ghailān [Abū Marwān ad-Dimashqī]. They shared the general views of the Shamiriyya. They also maintained that knowledge of the occurrence of things is necessary [*al-‘ilm bi-ḥudūth al-ashyā’ ḍarūrī*],⁷⁹ and that knowledge of the Divine Unity [*‘ilm at-tawḥīd*] is knowledge transmitted verbally. According to the account provided by Zurqān, Ghailān used to state his doctrine in these terms: “Faith is affirmation of the truth by means of the tongue;⁸⁰ in other words, it is the expression of belief [*taṣḍīq*].”

8. As for the Shabībiyya, they are the followers of a man called Muḥammad ibn [Abī] Shabīb [al-Baṣrī]. They professed the doctrine that faith is the acknowledgment of Allāh and the recognition of His Uniqueness.⁸¹ They rejected any ascription of human characteristics [*tashbīh*] to Him. Muḥammad [ibn Abī Shabīb] also maintained that faith [*īmān*] had existed within Iblīs, and that he had only become an unbeliever because of his arrogant pride.

9. As far as the Ḥanafīyya are concerned, they were a group among the followers of Abū Ḥanīfa an-Nu‘mān ibn Thābit.⁸² They professed

⁷⁹ According to the Arabic lexicographers, ‘necessary’ [*ḍarūrī*] knowledge is to be distinguished from those types of knowledge which are termed *iktisābī* [natural, bestowed by nature, instinctive, or such as the creature has by divine appointment], and *istidlālī* [intuitive, immediate, axiomatic, or such as originate without thought, or reflection, and intellectual examination of an evidence or a proof]. (See E.W. Lane, *Arabic-English Lexicon*, art. *Ḍ-R-R*.)

⁸⁰ *al-īmānu huwa’l-iqrāru bi’l-lisān.*

⁸¹ *al-īmānu huwa’l-iqrāru bi’llāhi wa’l-ma’rifatu bi-waḥḍāniyyatih.*

⁸² Abū Ḥanīfa (d. A.H. 150/767 C.E.) is the eponymous founder of the Ḥanafī *madhhab*, one of the four Sunnī schools of Islāmic law. According to A.J. Wensinck (in his article cited in note ⁷⁶ on p. 424 above): “That Abū Ḥanīfa shared the general views of the Murj’ia appears from his (unedited) letter to al-Battī, which is preserved in a MS in the library of Cairo.... The high esteem in which Abū Ḥanīfa stood as a dogmatist and as a doctor of the law would be in itself sufficient proof that the ‘sect’ was not too eccentric.”

the doctrine that faith is the recognition and acknowledgment of Allāh and His Messenger, and of everything, as a totality, that has come to us from His presence.⁸³ (According to information supplied by al-Barhūqī in his book entitled *Kitāb ash-Shajara*.)

10. As for the Mu‘ādhīyya, their name and origin can be traced to a man called Mu‘ādh.⁸⁴ The latter used to state his doctrine in the following terms: “If a person is guilty of failure to obey Allāh, it may correctly be said of him that he has acted sinfully [*fasaqa*], but he should not be called a sinner [*fāsiq*].”⁸⁵ He also maintained that the sinner [*fāsiq*] is neither the enemy of Allāh [*‘aduwwu’llāh*] nor the friend of Allāh [*waliyyu’llāh*].

11. As for the Marīsiyya, their name and origin can be traced to a man called Bishr [al-Ghayyāth] al-Marīsī. They profess the doctrine that faith is the affirmation of belief [*al-īmān huwa’t-taṣḍīq*], and that the affirmation of belief must be made both in the heart and with the tongue. This doctrine was also professed by Ibn ar-Rāwandī.⁸⁶ He also maintained that prostration [*sujūd*] before the sun does not in itself constitute unbelief [*kufr*], although it can be construed as a sign of unbelief.



⁸³ *al-īmānu huwa'l-ma'rifatu bi'llāhi wa rasūlihi wa jamī'ī mā jā'a min 'indih.*

⁸⁴ In the Damascus edition, the surname following the name Mu‘ādh is spelled “*al-Muṣī*”, which may represent al-Muwaṣṣī or al-Mūṣī [“the Testator”]. According to A.J. Wensinck, ‘Abd al-Qāhir al-Baghdādī refers to him as Abū Mu‘ādh at-Tawmanī.

⁸⁵ The term *fāsiq* may also be translated as “immoral person” or, more technically, “one who falls short of the legal standard of rectitude under Islamic law.”

⁸⁶ Ibn ar-Rāwandī has been mentioned on p. 386 above, where he is listed as one of the authors responsible for compiling the textbooks of the Shī‘a.

On the Karrāmiyya.⁸⁷

As for the Karrāmiyya, their name and origin can be traced to a man called ‘Abdu’llāh ibn Karrām.⁸⁸ They professed the doctrine that faith is a matter of verbal affirmation, not an affair of the heart. They maintained that the hypocrites [*munāfiqūn*] were in actual fact believers [*mu’minūn*].

Another peculiarity of their teaching is the assertion that the ability to act [*istiṭā’a*] precedes the action [*fi’l*], in spite of the fact that the existence of the former occurs simultaneously with the latter. This is in contradiction to the doctrine of the People of the Sunna, according to whom the ability to act is unconditionally simultaneous with the action, and does not precede it.

The names of the authors who compiled their textbooks are as follows: Abu’l-Ḥusain aṣ-Ṣāliḥī, Ibn ar-Rāwandī, Muḥammad ibn Shabīb, and al-Ḥusain ibn Muḥammad an-Najjār.

The majority of the people who adhere to their doctrine are to be found in the East and in the administrative districts of the province of Khurāsān.



⁸⁷ Although treated here under a separate subsection heading, the Karrāmiyya were included in the author’s list (on p. 422 above) of the groups belonging to the Murji’a persuasion, the rest of which have been discussed in the immediately preceding subsection. See also p. 436 below.

⁸⁸ ‘Abdu’llāh Muḥammad ibn Karrām [or Karām, Kirām or Kīrām] as-Sijistānī (d. A.H. 255).

On the doctrines of the Mu‘tazila and the Qadariyya.⁸⁹

The Mu‘tazila [Separatists] came to be so called on account of their separation [*i‘tizāl*] from the truth, or, as some prefer to put it, because of their separation from the generally accepted doctrines [*aqāwīl*] of the Muslims. This separation came about in the following circumstances:

The members of the Muslim community were in disagreement over the question of how to classify a person who has committed a major sin [*kabīra*]. Some of them said: “Such people are believers [*mu‘minūn*], to the extent of the faith [*īmān*] they still possess.” There were also some among them who said: “No, they are unbelievers [*kāfirūn*].” Then along came Wāṣil ibn ‘Aṭā’ with a third opinion on the issue. He parted company with the Muslims, and separated himself off from the believers, for he said: “Those who commit major sins are neither believers nor unbelievers.”

There we have one explanation of how they [as the followers of Wāṣil ibn ‘Aṭā’] came to be known as the Mu‘tazila. According to some, however, they acquired this name on account of their *i‘tizāl* [separation in the sense of withdrawal or secession] from the council [*majlis*]

⁸⁹ The Mu‘tazila [‘the Separatists’], whose original motivation may have been largely political, played a major rôle in the development of Islamic philosophy and theology. In the long run, their methods proved too speculative and rationalistic to win favor with the majority of the scholars in the Muslim community. For a certain period, however, the doctrines of the Mu‘tazila were not merely accepted by the rulers in Baghdad, but were actively imposed as the official dogma of the Islamic State. Under the Caliphs al-Ma‘mūn, al-Mu‘taṣim and al-Wāthiq (218–34/833–49), dissenting scholars were tried and persecuted by an inquisition [*miḥna*].

One notable victim of this persecution was Imām Aḥmad ibn Ḥanbal (may Allāh bestow His mercy upon him), who patiently submitted to corporal punishment and imprisonment, steadfastly refusing to disavow his sincerely held beliefs. The notorious *miḥna* was eventually abolished, and Imām Aḥmad ibn Ḥanbal’s trials ended, when al-Mutawakkil succeeded to the Caliphate and abandoned his predecessors’ support of the Mu‘tazila.

The Qadariyya were so called because of their refusal to accept the doctrine of absolute Divine predestination [*qadar*], and their belief in the power [*qudra*] of human beings to create their own actions. They played a significant rôle in the early period of Islamic theological debate, prior to the emergence of the Mu‘tazila.

convened by al-Ḥasan al-Baṣrī (may Allāh bestow His mercy upon him). As he walked past them, al-Ḥasan remarked:

“These people are *mu‘tazila* [a bunch of separatists],” and so it came about that this nickname stuck to them.

They also looked up to ‘Amr ibn ‘Ubaid as one of their leaders. On a certain occasion, when al-Ḥasan al-Baṣrī became angry with ‘Amr ibn ‘Ubaid, and was sharply criticized on that account, he responded by saying: “How dare you rebuke me so harshly for the sake of a such a man? I saw him in a dream, prostrating himself in worship to the sun instead of to Allāh!”

As for the Qadariyya, they are so called because of their refusal to acknowledge the foreordainment [*qaḍā’*] of Allāh (Almighty and Glorious is He) and His predestination [*qadar*] with respect to the sins of disobedience committed by His human servants, and because of their insistence that human beings are themselves the authors of those actions.

With respect to the denial of the divine attributes [*nafy aṣ-ṣifāt*], the doctrine of the Mu‘tazila, the Jahmiyya and the Qadariyya is one and the same. We have already discussed some of their teachings on the subject of religious belief [*i‘tiqād*].⁹⁰

The name of the authors who compiled their textbooks are as follows: Abu’l-Hudhail,⁹¹ Ja‘far ibn Ḥarb, al-Khayyāt,⁹² al-Ka‘bī,⁹³ Abū Hāshim, Abū ‘Abdi’llāh al-Baṣrī, and ‘Abd al-Jabbār ibn Aḥmad al-Hamadhānī.⁹⁴

The majority of the people who adhere to their doctrine are to be found in [the districts of the Iranian province of Khūzistān called] al-‘Askar, al-Ahwāz and Jahzam.

⁹⁰ See pp. 214, 232, 273 and 277 above.

⁹¹ According to H.S. Nyberg (art. AL-MU‘TAZILA in SEI): “The true founder of the dogmatic system of the Mu‘tazila was Abu’l-Hudhail Muḥammad ibn al-Hudhail al-‘Allāf (d. A.H. 840). Abu’l-Hudhail, his friends and pupils, continued on a large scale the polemic against Manichaeism.... On the other hand, he fought the Rāfiḍa most vigorously....”

⁹² Abu’l-Ḥusain ‘Abd ar-Raḥīm ibn Muḥammad al-Khayyāt is regarded as the great authority on the history of the Mu‘tazila. He died at the end of the third century A.H.

⁹³ Abu’l-Qāsim ‘Abdu’llāh ibn Aḥmad al-Balkhī al-Ka‘bī was a pupil of al-Khayyāt. He founded a school at Nasaf, where he died in A.H. 319/931 C.E.

⁹⁴ The judge [*al-Qāḍī*] ‘Abd al-Jabbār ibn Aḥmad al-Hamadhānī migrated in A.H. 360/971 C.E. to Rayy, where he founded an influential school.

They can be subdivided into six factions, namely the Hudhaliyya, the Nazzāmiyya, the Mu‘ammariyya, the Jubbā’iyya, the Ka‘biyya and the Bahshamiyya.

The point on which all the various factions of the Mu‘tazila are in virtually unanimous agreement is the negation of the divine attributes [*ṣifāt*] in their entirety. They deny that Allāh (Almighty and Glorious is He) has knowledge [*‘ilm*], power [*qudra*], life [*ḥayāt*], and the faculties of hearing [*sam‘*] and sight [*baṣar*].

They likewise deny the reality of those divine attributes that have been corroborated by traditional report, such as *istiwā’* [firmly establishing Himself (on the Throne)], *nuzūl* [descending (to the heaven of this lower world)],⁹⁵ as well as others that could be mentioned.

They are also in general agreement in professing the following doctrines:

- That the Speech [*kalām*] of Allāh is not eternal, but has been created subsequent to the beginning of time, and that His Will [*irāda*] is likewise a product of creation [*muḥdatha*].

- That He speaks [not directly but] by means of a faculty of speech that He has created in others, and that He wills by means of a will that has been brought into existence for no effective purpose [*lā fī maḥall*].

- That He (Exalted is He) may wish for something contrary to that which has been fixed by His own predetermination [*yurīdu khilāfa ma‘lūmih*].

- That He may want from His servants something that will never come to be, while something that He does not wish may actually come into being.

- That He (Exalted is He) is powerless to influence the decisions made by others, and that the very idea of His exercising such influence is really quite absurd.

- That He does not create the actions of His servants, since they themselves, not their Lord, are the creators of those actions.

- That much of the food consumed as nourishment by a human being is not made available to him by the providence of Allāh—not, that is, in the case where the food is unlawful [*ḥarām*], since the only food provided by Allāh is that which is lawful [*ḥalāl*], to the exclusion of what is unlawful.

⁹⁵ See above, pp. 171–83.

- That a human being may be killed before his appointed time [*ajal*], and that the killer may cut the life of his victim short, before the moment when he was destined to die.

- That if anyone professing to be a monotheist [*muwahhid*] is guilty of committing a major sin, even if the offense does not amount to explicit unbelief [*kufr*], he thereby removes himself from the protection of his faith [*īmān*] and is doomed to abide in the Fire of Hell for all eternity, while all his good deeds are rendered null and void. They even maintain that the intercession [*shafā'a*] of the Prophet (Allāh bless him and give him peace) can be of no avail as far as people guilty of major sins [*ahl al-kabā'ir*] are concerned.

- Most of them deny the reality of the torment of the tomb [*adhāb al-qabr*].

- They regard it as permissible to rebel against the ruler [*sulṭān*] and to withdraw one's obedience from him.

- They reject the idea that a person who has died can receive any benefit through an offering made on his behalf by someone who is still alive, whether it be a prayer of supplication [*du'a*] or an act of charity [*sadaqa*], for they do not believe that the spiritual reward for such an offering could ever reach him.

- They also maintain that Allāh (Glory be to Him) did not speak to Adam, Noah, Abraham, Moses, Jesus and Muḥammad (the blessings of Allāh be upon them all), not to Gabriel, not to Michael, not to Isrāfīl, and not to the bearers of the Heavenly Throne [*hamalat al-'arsh*], nor did He look upon them, just as He does not speak to Iblīs and the Jews and Christians.

Let us now turn to consider the doctrines peculiar to each of the separate sects of the Mu'tazila:

1. As for the Hudhaliyya, their Shaikh, Abū Hudhail, was idiosyncratic in teaching the following doctrines:

- That Allāh does have a kind of knowledge, a kind of power, a kind of hearing and a kind of sight.

- That the Speech of Allāh (Exalted is He) is for the most part a product of creation [*makhlūq*], but that one part of it is uncreated [*ghair makhlūq*], namely His saying: "Be!" [*kun*].

- That Allāh (Exalted is He) is not set apart in opposition to His creatures.

- That the scope of Allāh's effective power is not unlimited, so the people of the Garden of Paradise may be stranded forever in a state of immobility, while Allāh (Exalted is He) is unable to set them in motion, and since they are incapable of making themselves move. It is possible, however, for actions to be performed by the dead, the disabled and the decrepit.

- Abū Hudhail rejected the idea that Allāh (Exalted is He) has always been All-Hearing [*Samī'*].

2. As for the Naẓẓāmiyya, their Shaikh an-Naẓẓām used to teach that inanimate bodies [*jamādāt*] are activated by the forces of nature. He used to deny the existence of accidents [*a' rād*], with the exception of dependent motion [*ḥaraka i' timādiyya*].

He maintained that the real human being is the spirit [*al-insān huwa'r-rūḥ*], and that no one has seen the Prophet (Allāh bless him and give him peace), since all that anyone ever saw was his envelope [*ẓarf*], meaning his physical body.

He made a radical break with the general consensus [*ijmā'*], when he declared that if a person deliberately refrains from performing the ritual prayer [*ṣalāt*], even though he is reminded of it, he is not required to make it up later. He actually refused to recognize the infallibility of the general consensus of the Muslim community [*umma*],⁹⁶ and allowed for the possibility that its members might agree to accept an untruth [*bāṭil*].

He also maintained that faith [*īmān*] is the same thing as unbelief [*kufr*], and that worshipful obedience [*tā'a*] is the same thing as sinful disobedience [*ma'ṣiya*]. He held that the conduct of the Prophet (Allāh bless him and give him peace) was no different from the conduct of Iblīs the accursed, and that the behavior of 'Umar and 'Alī (may Allāh be well pleased with them both) was no different from the behavior of al-Ḥajjāj.⁹⁷ His emphasis on this theme, and his insistence on pursuing it, is less inexplicable than it may seem at first sight, because he often used to say: "All animate creatures are one single species [*al-ḥayawān kulluhu jins wāḥid*]."

⁹⁶ In a well-known and frequently quoted tradition [*ḥadīth*], the Prophet (Allāh bless him and give him peace) declared:

My Community [*Ummatī*] will never agree on an error.

⁹⁷ The behavior of al-Ḥajjāj, as an early governor of 'Irāq, was in fact notoriously harsh and brutal.

He asserted that the Qurʾān does not represent a miracle [*muʿjiz*] in its mode of composition. He claimed that Allāh (Exalted is He) would not be capable of exposing an infant to the fire, even if he stood on the very brink of Hell, nor of casting him into it.

He was the first to propound the doctrine of unbelief [*kufr*] among apparently devout Muslims [*ahl al-Qibla*].⁹⁸

He used to say: “The physical body can be divided up into an infinite number of parts.” He also used to say: “There are snakes, scorpions and dung beetles in the Garden of Paradise. As a matter of fact, there are even dogs and pigs in the Garden of Paradise.”

3. The Muʿammariyya⁹⁹ take their name from their Shaikh al-Muʿammar,¹⁰⁰ who used to profess the doctrines of the physicists or natural scientists [*ahl at-ṭabāʾiʿ*]. He carried those teachings to excessive lengths, however, for he went so far as to maintain that Allāh (Exalted is He) has created neither any color, nor any flavor, nor any scent, and neither any death nor any life. He held that all of this is the work of the physical body [*fi ʿl al-jism*], functioning in accordance with its nature [*bi-ṭabʿihi*].

Al-Muʿammar also used to profess the doctrine that the Qurʾān is the work of the physical bodies, and not the work of Allāh. What is more, he refused to accept the idea that Allāh (Exalted is He) could be Pre-Existent from All Eternity [*Qadīm*].

May he be doomed to perdition, and may Allāh (Exalted is He) keep him far removed from this Community [*Umma*].

4. The Jubbāʾiyya derive their name from their Shaikh, al-Jubbāʾī,¹⁰¹ who violated the Islāmic consensus [*ijmāʿ*] and broke away from it to formulate several doctrines peculiar to himself.

⁹⁸ Literally, “the people of the Qibla,” i.e., those who turn to face the direction of the Kaʿba in Mecca when they perform their prayers.

⁹⁹ The spelling in the text of the printed edition, with an *alif* after the *mīm*, must surely be a typesetting error.

¹⁰⁰ The contribution made by al-Muʿammar to the development of Islamic theological debate has not been deemed sufficiently significant to earn him a separate article in the *SEI*. He has not gone entirely unnoticed in that work, however, since he is mentioned in the article AL-MUʿTAZILA (p. 424), where H.S. Nyberg writes: “there was a crowd of important theologians at Baṣra, [one of them being] Muʿammar, an independent mind whose ideas have not yet been analysed.”

¹⁰¹ Abū ʿAlī Muḥammad b. ʿAbd al-Wahhāb al-Jubbāʾī. According to H.S. Nyberg (*SEI*, art. cit.), he was undoubtedly the most important Baṣra theologian in the second half of the third Islamic century.

For one thing, he maintained that human beings are creators of their own actions, a conclusion which no one had arrived at before him. He also used to profess the following eccentric teachings:

- That Allāh (Exalted is He) is obeying His servants, whenever He does what they wish.

- If someone takes an oath to the effect that he will give his creditor his due on the following day, and if he qualifies this statement by saying, “if Allāh wills [*in shā’ a’llāh*],” the qualification gives him no advantage, and he will therefore be guilty of perjury if he does not pay up.

- If someone steals the value of five dirhams [silver coins], that person is to be classed as a *fāsiq* [an immoral person; one who falls short of the legal standard of rectitude under Islamic law, and is therefore unacceptable as a witness]. This does not apply, however, if the value of what is stolen is less, even by a tiny amount.

5. The Bahshamiyya,¹⁰² trace their origin to Abū Hāshim ibn al-Jubbā’ī.¹⁰³ This Abū Hāshim used to maintain that it is possible to conceive of the sane adult [*mukallaf*] as potentially active [*qādir*], even though he may be neither performing nor refraining from an action, so Allāh (Exalted is He) will punish him for his deed [as if he had actually done it].

Abū Hāshim also used to maintain that, if a person repents of all his sins but one, his repentance cannot be regarded as valid, not even with respect to the sins of which he has repented.

6. As for the Ka’biyya, they trace their name and origin to a certain Abu’l-Qāsim al-Ka’bī,¹⁰⁴ who was a native of Baghdād. He refused to accept that Allāh is All-Hearing [*Samī’*], All-Seeing [*Baṣīr*], and denied that He exercises any will in reality. According to his teaching, the will [*irāda*] of Allāh (Exalted is He) in relation to the action of His servants is the commandment [*amr*] to perform it, and His will in relation to His own action is His knowledge and the absence of constraint.

Abu’l-Qāsim al-Ka’bī also maintained that the entire universe is a composite whole [*mala’*]; that anything that moves is no more than the

¹⁰² The name Bahshamiyya has been formed as a kind of acronym from Abū Hāshim, the name of the founder of the sect, by taking the letter *bā’* from Abū and the three root letters *hā’-shīn-mīm* from Hāshim.

¹⁰³ Son of the aforementioned founder of the Jubbā’iyya.

¹⁰⁴ See note ⁹³ on p. 429 above.

first layer of the physical bodies; that the human being, even if he were greased with oil and seemed to move along, would not be what was actually in motion, since it would only be the oil that was moving.

He used to profess the doctrine that the Qurʾān is *muḥdath* [produced, originated—and therefore not existing from all eternity], but he did not refer to it as *makhlūq* [created].



Concerning the theological doctrine of the Mushabbihā [Anthropomorphists]¹⁰⁵

Concerning the doctrine of the Anthropomorphists [*al-Mushabbihā*], we have three subjects to consider: The Hishāmiyya, the Muqātiliyya and the Wāsimiyya.¹⁰⁶

The point on which all three of these subjects are in unanimous agreement is that Allāh (Exalted is He) is a physical body [*jism*], and that it is impossible to conceive of that which exists [*al-mawjūd*] in anything other than strictly physical terms. They were persuaded to adopt the anthropomorphic doctrine [*tashbih*] under the influence of the sects known as the Rawāfiḍ¹⁰⁷ and the Karrāmiyya.¹⁰⁸

The author who compiled their text books was a certain Hishām ibn al-Ḥakam, whose works include a book on the proof of the reality of the physical body [*fī ithbāt al-jism*].

¹⁰⁵ The Arabic term *mushabbihā* is a collective participial form corresponding to the verbal noun *tashbih*, the literal meaning of which is 'likening, comparison.' In the context of Islamic theological debate [*kalām*], the technical meaning of *tashbih* is 'anthropomorphization' or, in other words, the ascription of human characteristics to Allāh (Exalted is He), and those who profess this doctrine are known as *al-Mushabbihā* [the Anthropomorphists].

The latter stand at the opposite extreme in the spectrum of Islamic theology from the exponents of *ta'īl* [lit., 'neutralizing' or 'putting out of action'], which means as a technical term the denial of the very existence of the attributes [*ṣifāt*] of Allāh (Exalted is He). Those who profess this doctrine are known as *al-Mu'aṭṭila*. (For previous reference, see p. 231 above.)

¹⁰⁶ The spelling *Wāsimiyya* (with *alif* after the *wāw*) occurs in the body of the printed text of the Damascus edition. The *alif* is missing, however, in the editor's footnote, where he states that the *Wāsimiyya* (sic) are indeed listed in the original manuscript at his disposal, although the author (may Allāh be well pleased with him) does not provide any further explanation in their case.

¹⁰⁷ As used by Sunnī Muslims, the term *ar-Rawāfiḍ* (and its synonym *ar-Rāfiḍa*) is commonly applied to the Shī'a as a whole. (See pp. 409–21 above.)

¹⁰⁸ The *Karrāmiyya* trace their name and origin to a man called 'Abdu'llāh Muḥammad ibn Karrām [or Karām, Kirām or Kīrrām] as-Sijistānī (d. A.H. 255). According to D.S. Margoliouth (art. KARRĀMIYA in SEI): "His chief theological doctrine, which caused the inclusion of his sect among the Mushabbihā, was that the Divine Being is a Substance [*jawhar*], for which some of his followers substituted Body [*jism*], though without human members, and in contact [*imūmāssa*, for which the euphemism *mulāqāt* was substituted] with the Throne, which is located in space." (For previous reference, see p. 427 above.)

1. The Hishāmiyya trace their name and origin to Hishām ibn al-Ḥakam, who maintained that Allāh (Exalted is He) is a physical body with the dimensions of length, breadth and depth [*jism tawīl ‘arīḍ ‘amīq*]; a brilliant light [*nūr sā‘ī*]; having a definite, measurable quantity [*qadr mina’l-aqdār*], like a pure ingot; capable of moving and of being at rest, of standing up and of sitting down.¹⁰⁹

According to a story that has been told about him, he once said: “The best of all measurements would be seven spans.”¹¹⁰

When someone asked him: “Is your Lord Supreme [*A‘zam*], or One [*Aḥad*]?” he replied: “My Lord is Supreme.”

2. The Muqātiliyya trace their name and origin to Muqātil ibn Sulaimān. He is reported as having said that Allāh (Exalted is He) is a physical substance; that He is a body [*juththa*] in the form of a human being—flesh and blood; that He has limbs and organs, such as a head, a tongue and a neck; and yet in all of the above He does not bear any resemblance to things [*lā yushbihu’l-ashyā’*], nor do they resemble him.¹¹¹



¹⁰⁹ According to R. Strothmann (art. TASHBĪH in *SEI*): “Perhaps the most suggestive remark is that of al-Ash‘arī..., who says that Hishām b. al-Ḥakam expressed five different opinions on the nature of God in the space of one year.”

¹¹⁰ The lexicographers define a span [*shibr*] as “the space between the extremity of the thumb and the little finger, when extended apart in the usual manner.”

¹¹¹ As R. Strothmann points out (art. cit.): “Generally speaking *tajsīm*, i.e., attributing to God a body, should not without more ado be ranked with *tashbīh* in its crudest form, since the very phrase ‘not like our body’ is expressly added, even by Hishām b. al-Ḥakam.”

Concerning the theological teachings of the Jahmiyya.¹¹²

Let us now turn our attention to the theological teachings of the Jahmiyya, [who trace their name and origin to Jahm ibn Ṣafwān Abū Muḥriz].

Peculiar to Jahm ibn Ṣafwān is the assertion that, although certain effects may appear to be produced by human causation, it is only in a metaphorical sense [*‘ala’l-majāz*] that the origin of such effects can be attributed to the human being, not as a matter of reality [*lā ‘ala’l-ḥaqīqa*]. [In other words, to attribute any action to a human being is merely a figure of speech], just as it is when one says: “The date palm grew tall, and the fruit ripened.”¹¹³

He always refused to profess the doctrine that Allāh is Cognizant of things prior to their coming into existence [*‘Ālim bi’l-ashyā’i qabla kawnihā*]. He maintained that the Garden of Paradise and the Fire of Hell will eventually cease to exist. He also denied the reality of the [Divine] attributes [*ṣifāt*].¹¹⁴

The theological school [*madhhab*] founded by Jahm was located in a town called Tirmidh, or, according to some authorities, in Marw. He is the author of a literary work on the negation of the [Divine] attributes. He was put to death by Muslim ibn Aḥwad¹¹⁵ al-Marwānī.

¹¹² For previous references to the Jahmiyya sect, see note ¹⁵ on p. 394 above.

¹¹³ According to R. Strothmann (art. cit.): “Ibn Ḥanbal earns from Jahm the reproach of hypostasizing after the fashion of the Christian Trinity for his dogma that God is eternal with all his eternal attributes, for which he unhesitatingly uses the metaphor of the palm-tree consisting of root, trunk, branch, leaves, and sap.”

¹¹⁴ The term *ṣifāt* is the plural form of the Arabic noun *ṣifa* [quality, property; attribute; characteristic, distinguishing mark, peculiarity; adjective], which is derived from the root *w-ṣ-f*. Theological controversy concerning the *ṣifāt* of Allāh (Exalted is He) was largely due to the fact that the term does not occur in the Qur’ān.

There is one occurrence of the infinitive *wasf* (6:39), and various forms of the imperfect of the fist stem are used thirteen times in all: *taṣifu* (16:62, 16:116); *taṣifūn* (12:18, 12:77, 21:18, 21:112); *yaṣifūn* (6:100, 21:22, 23:91, 23:96, 37:159, 37:180, 43:82). In every case, there is an implication of falsehood in the meanings: “to ascribe or assert as a description, to attribute,” as in His words (Exalted is He):

Glory be to Him! High Exalted be He above what they ascribe/attribute [to Him]! [*Subḥānahu wa ta’ālā ‘ammā yaṣifūn*]. (6:100)

¹¹⁵ The name is spelled thus in the Damascus edition. The SEI (art. DJAHM), however, gives the form Salm ibn Aḥwaz as the correct form of this name.

Concerning the theological teachings of the Ḍirāriyya¹¹⁶

As for the Ḍirāriyya, the name and origin of this sect can be traced to a man called Ḍirār ibn ‘Amr.¹¹⁷

According to the teaching of Ḍirār, the physical bodies or substances [*ajsām*] are accidents assembled as a conglomerate [*a‘rāḍ mujtami‘a*]. He also maintained that it is possible for the accidents to be transformed into physical bodies or substances [*an tanqaliba‘l-a‘rāḍu ajsāman*]. He taught that the ability to act [*istiṭā‘a*] is part and parcel of the person who is capable of acting [*mustaṭī‘*], and that it exists prior to the action. He rejected the *qirā‘a* [manner of recitation, punctuation and vocalization of the text of the Qur‘ān] of Ibn Mas‘ūd and Ubayy ibn Ka‘b (may Allāh be well pleased with them both).¹¹⁸



¹¹⁶ See previous reference on p. 398 above, where the author (may Allāh be well pleased with him) has listed the Ḍirāriyya as one of the ten basic sectarian divisions.

¹¹⁷ Somewhat surprisingly, there is no article in the *Shorter Encyclopaedia of Islam* devoted exclusively to Ḍirār ibn ‘Amr and the Ḍirāriyya. He is referred to parenthetically, however, in the article AL-NADJĪJĀR by H.S. Nyberg, who notes the significant points of agreement between the two theologians.

¹¹⁸ According to F. Buhl (art. AL-ḌUR‘ĀN in *SEI*): “The men to whom particular editions [of the text of the Qur‘ān, prior to the authorization of ‘Uthmān’s version] are ascribed were... Ubayy b. Ka‘b..., ‘Abd Allāh b. Mas‘ūd..., Abū Mūsā ‘Abd Allāh al-Ash‘arī..., and Miqdād b. ‘Amr.... All these recensions gradually disappeared after the authorization of ‘Uthmān’s Qur‘ān.... Besides these recensions there was a further one, on which ‘Uthmān’s edition was later based, and which is associated with Zaid.”

Concerning the theological teachings of the Najjāriyya.

The name and origin of the Najjāriyya sect can be traced to a man called al-Ḥusain ibn Muḥammad [Abū ‘Abdi’llāh] an-Najjār.¹¹⁹

According to an-Najjār, all activity [*fi’l al-fā’ ilīm*]¹²⁰ is to be predicated of Allāh (Exalted is He) as far as the reality is concerned, and of the human being [only in a metaphorical sense].¹²¹

He always maintained the doctrine of the denial of the Divine attributes [*nafy aṣ-ṣifāt*]. In fact his teaching on the subject of the denial of the Divine attributes was the same as that of the Mu’tazila, except when it came to the denial of the Divine will [*irāda*], since an-Najjār asserted that the Eternally Pre-Existent One does exercise will on His own behalf [*al-Qadīm Murīd li-nafsih*]. [Like the Mu’tazila] he also professed the doctrine of the creation [*khalq*] of the Qur’ān.

According to his teaching, Allāh is One who possesses the faculty of will [*Murīd*] in the sense that He can neither be coerced [*maḡhūr*] nor compelled by superior force [*maḡhlūb*]. Allāh is One who possesses the faculty of speech [*Mutakallīm*] in the sense that He is not incapable of speech [*laisa bi-‘ājiz ‘ani’l-kalām*]. He is unfailingly Generous, in the sense that avarice [*bukhl*] could never be predicated of Him.

The theological school [*madhhab*] of an-Najjār has a close affinity with that of Ibn ‘Awn and Abū Yūsuf ar-Rāzī. The followers of his school are mostly to be found in Qāshān.

¹¹⁹ According to H.S. Nyberg (art. AL-NADJĀR in SEI) : “An-Najjār like his master Bishr represents the reformed and modified Jahmiyya [see pp. 438 above]. The influence of Mu’tazila theology on this school is manifest; on the other hand, the Mu’tazila itself, especially that of Baghdād, seems to have received certain quite important stimuli from his school in spite of its opposition to it.”

¹²⁰ Literally, “the doing of the doers.”

¹²¹ Some Arabic word or expression equal or equivalent in meaning to the phrase “only in a metaphorical sense” (supplied in brackets by the translator) must surely have been omitted at this point in the printed text of the Damascus edition.

Concerning the theological teachings of the Kullābiyya.¹²²

The Kullābiyya trace their name and origin to a certain Abū ‘Abdi’llāh ibn Kullāb, who used to profess the doctrine that the attributes [ṣifāt] of Allāh are neither preexistent from all eternity [qadīma] nor brought into being in time [muḥdatha]. He would always insist: “I do not say that His attributes are He [ṣifātuhu hiya Huwa], nor that they are other than He [wa lā hiya ghairuhu].”¹²³

According to Abū ‘Abdi’llāh ibn Kullāb, the significance of *istiwā’* [lit., setting oneself straight, i.e., the expression usually translated: “has firmly established Himself”]¹²⁴ is simply the negation of crookedness [i’wījāj]. This refers to the saying of Allāh (Exalted is He):

The All-Merciful has firmly established Himself upon the Throne [ar-Raḥmānu ‘ala’l-‘arshi’stawā]. (20:5)

For he maintained that Allāh has never ceased to be in the state He was in before [lam yazal ‘alā mā kāna ‘alaihi min qablu], and that there is no [question of His having a] spatial location [lā makān].

Ibn Kullāb also refused to accept [the orthodox teaching] that the Qur’ān is made up of letters of the alphabet [ḥurūf].¹²⁵

¹²² It may be noted that the Kullābiyya have not been deemed sufficiently significant to deserve a separate article in the *Shorter Encyclopaedia of Islam*, in spite of the fact that they are listed by Shaikh ‘Abd al-Qādir (may Allāh be well pleased with him) as one of the ten basic sectarian divisions which gave rise to the seventy-three sects that are mentioned in the tradition [ḥadīth] of the Prophet (Allāh bless him and give him peace). (See above, p. 398.)

¹²³ As D.B. Macdonald points out (art. ṢIFA in SEI): “The ṣifāt of Allāh are to be distinguished from his Names [asmā’]. The Names are the epithets applied to Him as descriptives in the Qur’ān.... But His ṣifāt are strictly the abstract qualities which lie behind these epithets, as *qudra* behind *Qadir* and ‘ilm behind ‘Alīm. A very important problem in theology is the relation of these ṣifāt to His dhāt. The resultant orthodox statement, after long controversy, is that they are eternal, subsisting in His essence, and that they are not He, nor are they other than He [Huwa wa-lā ghairuhu]....”

¹²⁴ The term *istiwā’* is actually the verbal noun corresponding to the verb [i]stawā, which occurs in several verses [āyāt] of the Qur’ān, including the one cited in this passage of our text. The interpretation of these verses was one of the central issues of debate during the early development of Islamic theology [‘ilm al-kalām]. (See pp. 172–77 above.)

¹²⁵ For the orthodox teaching on this subject, see pp. 190–93 above.

Concerning the theological teachings of the Sālimiyya.¹²⁶

Let us now examine the theological teachings of the Sālimiyya, the sect which traces its name to a man called [Abū ‘Abdi’llāh Muḥammad] Ibn Sālim.¹²⁷

According to one of their doctrines, Allāh (Glory be to Him) will become visible on the Day of Resurrection in the shape of a human being endowed with the praiseworthy attributes of Muḥammad [*ādami Muḥammadi*]. They also teach that Allāh (Almighty and Glorious is He) will manifest Himself to all of His creatures on the Day of Resurrection, namely, to the jinn as well as to humankind, to the angels and to the animals—to each and every one of them in the ideal form corresponding to their mode of perception.

The proof of their falsehood is to be found in the Book of Allāh (Exalted is He), in His words (Almighty and Glorious is He):

There is nothing like unto Him, and He is the All-Hearing, the All-Seeing. (42:11)

According to another of their doctrines, Allāh (Exalted is He) has a special secret [*sirr*], by which, if He were to make it manifest, the whole order of the universe would be rendered null and void [*baṭala’ t-tadbīr*]. The Prophets [*anbiyā’*] have a special secret, by which, if they were to

¹²⁶ The Sālimiyya are not included in the list (p. 398 above) of the ten basic sectarian divisions. Their importance is evident, however, from the fact that our author devotes considerably more attention to them here than to most of the other sects. Nor has the significance of their contribution to Islamic theological debate escaped the notice of Western scholars, since they have been accorded a separate, full-column article (SĀLIMĪYA) in the *SEI*, where L. Massignon has included a reference to *al-Ghunya li-ṭālibi ṭarīq al-ḥaqq* (Cairo edition of A.H. 1288, i. 83–84) in his bibliography of relevant source materials. He describes the Sālimiyya as a “school of dogmatic theologians, which was formed among the Mālikī Sunnites in Baṣra in the 3rd–4th century.”

¹²⁷ Abū ‘Abdi’llāh Muḥammad Ibn Sālim (d. A.H. 297/909 C.E.) was succeeded as head of the Sālimiyya by his son Abu’l-Ḥasan Aḥmad Ibn Sālim (d. A.H. 350/960 C.E.). The senior Ibn Sālim was the principal disciple of the famous Sahl at-Tustarī, who is therefore regarded by some as the true founder of the school or sect.

make it manifest, Prophethood [*nubuwwa*] would be rendered null and void. The learned scholars [*‘ulamā’*] also have a special secret, by which, if they were to make it manifest, all knowledge [*‘ilm*] would be rendered null and void.

This doctrine of theirs is without sound foundation, because Allāh (Exalted is He) is All-Wise [*Hakīm*] and His universal management [*tadbīr*] is so perfectly planned [*muḥkam*] as to allow no scope for nullification and corruption. To accept the ideas they propound would lead to the invalidation of His Wisdom [*Hikma*] (Exalted is He), and that would be nothing short of unbelief [*kufr*].

According to yet another of their doctrines, the unbelievers [*kuffār*] will get to see Allāh (Exalted is He) in the hereafter, and He will call them to account.

Another thesis of theirs is that Iblīs did bow down in prostration before Adam the second time around. On this point the evidence to refute their falsehood is to be found in the Qur’ān itself, in the words of Allāh (Almighty and Glorious is He):

[And when We said the angels: “Bow down in prostration before Adam,” they fell prostrate], all except Iblīs. He refused and gave a display of arrogant pride, and so became one of the unbelievers. (2:34)

We may also cite His words (Exalted is He):

[We created you, then We shaped you, then We said to the angels: “Bow down in prostration before Adam,” so they prostrated themselves], all except Iblīs—he was not one of those who bowed in prostration. (7:11)

They also teach that Iblīs did not enter the Garden of Paradise, but here again the evidence to refute their falsehood is to be found in the Qur’ān itself, this time in the words of Allāh (Exalted is He):

He said [to Iblīs]: “Then go forth from it [the Garden of Paradise], for you are accursed [*rajīm*].” (15:34)

According to another thesis of theirs, Gabriel used to come to the Prophet (Allāh bless him and give him peace) without moving away from his place. They also maintain that, when Allāh (Exalted is He) spoke to Moses (peace be upon him), the latter became conceited about himself, so Allāh conveyed to him by way of inspiration: “O Moses, are you becoming conceited about yourself? Take a good look and see what your eyes can see!” Thereupon Moses extended his gaze, and—lo and

behold!—he saw in front of him a hundred mountains [*tūr*], with a Moses on top of every single mountain.

This story must be dismissed as objectionable, however, according to the experts on the transmission of such reports [*ahl an-naql*] and to the authoritative scholars of tradition [*aṣḥāb al-ḥadīth*], who regard it as a spurious tradition [*ḥadīth bāṭil*]. The Prophet (Allāh bless him and give him peace) actually issued a threat to those who might tell lies about him, for he said:

If anyone tells a lie about me, with deliberate intent, then let him occupy his seat in the Fire of Hell!

Among the teachings of the Sālimiyya, we may also mention their doctrine that Allāh (Exalted is He) wills acts of obedience from His human servants, and does not will acts of sinful disobedience from them. They maintain that He (Almighty and Glorious is He) has willed the latter through them, not from them [*bihim lā minhum*]. This must be untrue, because Allāh (Exalted is He) has said:

If Allāh dooms someone to sin [*man yuridi'llāhu fitnatahu*], you will never be able to avail him against Allāh in any way at all. (5:41)¹²⁸

[The expression “dooms someone to sin”] means: “makes him guilty of unbelief [*kaffarahu*].”

Allāh (Exalted is He) has also said:

And if your Lord had so willed it, they would never have done so. (6:112)

And He has said (Exalted is He):

And if Allāh had so willed it, they would not have fought one with another. (2:253)

To cite another of their teachings, they maintain that the Prophet (Allāh bless him and give him peace) used to memorize the Qurʾān even before [he was called to] the Prophethood [*nubuwwa*], and before Gabriel (peace be upon him) started coming to him.

Once again, the evidence to refute their falsehood is to be found in the Qurʾān itself, in this case in the words of Allāh (Exalted is He):

Not before this [O Muḥammad] did you recite any Book, nor did you inscribe it with your right hand. (29:48)

¹²⁸ The next sentence in this Qurʾānic verse reads:

Such are they whose hearts Allāh does not wish to purify [*ulā'ika'lladhīna lam yuridi'llāhu an yutahhira qulūbahum*].

According to another thesis of theirs, Allāh (Exalted is He) is reciting upon the tongue of every reciter of the Qurʾān [*yaqraʿu ʿalā lisāni kulli qārīʾ*], and that when people are listening to the Qurʾān as it is being read by a reciter, they are actually hearing it from Allāh. To make such an assertion is to come perilously close to professing [the heretical doctrine of] *ḥulūl* [hylomorphism or incarnation].¹²⁹ We take refuge with Allāh from that kind of error. If followed through to its logical consequence, it would amount to asserting that Allāh (Exalted is He) could be guilty of making grammatical mistakes and of mispronouncing the Arabic words of the text [as many unskilled reciters obviously do while they are reading the Qurʾān]. This would be nothing short of unbelief [*kufr*].

The Sālimiyya also profess the doctrine that Allāh (Exalted is He) is in every place, and that there is no distinction to be drawn between the Throne [*ʿArsh*] and other places. Here again, the evidence to refute their falsehood is to be found in the Qurʾān itself, where Allāh (Almighty and Glorious is He) has said:

The All-Merciful has firmly established Himself upon the Throne [*ar-Raḥmānu ʿalā ʿl-ʿarshi ʿstawā*]. (20:5)

There is no statement to the effect that He has firmly established Himself upon the earth [*ʿalā ʿl-arḍi ʿstawā*], nor on the bellies of the mountains [*ʿalā buṭūni ʿl-jibāl*] and other places besides these.



¹²⁹ The philosophical term *ḥulūl* is derived from the Arabic verb *ḥalla*, meaning “to loosen, unfold, alight, settle in a place [*maḥall*].” As a technical term of classical Islamic theology, it came to be applied to the relation between a body and its location, or between an accident and its substance. The expression *ḥulūl ar-ruḥ fi ʿl-badan* has been applied to the substantial union of the body and the soul, and *ḥulūl al-ʿaql al-faʿāl fi ʿl-insān* to the substantial union of a divine spirit with man.

This brings us to the conclusion of this section, which has been devoted to a concise and summary treatment of the articles of religious belief and the basic principles of Islamic jurisprudence and theology [*mā yataʿallaq biʿl-iʿtiqād waʿl-uṣūl*]. For fear of making the book unduly lengthy, we have refrained from adducing all the evidence that could have been marshalled to prove the invalidity of every single school [*madhhab*] out of all the schools of thought among these erroneous sects. We have confined ourselves to the plain statement of their theological teachings, without elaboration, for the purpose of putting the reader on his guard against them.

May Allāh provide us—and you—with a refuge from the evil of these sectarian schools and their members, and may He let us die in accordance with Islām and the *Sunna*, belonging to the group that is sure of salvation [*al-firqat an-nājiya*], through His Mercy!



Concerning the Author, Shaikh ‘Abd al-Qādir al-Jīlānī

A Brief Introduction by the Translator¹

The Author’s Names and Titles

A rich store of information about the author of *Sufficient Provision for Seekers of the Path of Truth* is conveniently available, to those familiar with the religious and spiritual tradition of Islām, in his names, his surnames, and the many titles conferred upon him by his devoted followers. It is not unusual for these to take up several lines in an Arabic manuscript, but let us start with the short form of the author’s name as it appears on the cover and title page of this book: *Shaikh ‘Abd al-Qādir al-Jīlānī*.

Shaikh: A term applied throughout the Islamic world to respected persons of recognized seniority in learning, experience and wisdom. Its basic meaning in Arabic is “an elder; a man over fifty years of age.” (The spellings *Sheikh* and *Shaykh* may also be encountered in English-language publications.)

‘Abd al-Qādir: This is the author’s personal name, meaning “Servant [or Slave] of the All-Powerful.” (The form *‘Abdul Qādir*, which the reader may come across elsewhere, is simply an alternative transliteration of the Arabic spelling.) It has always been a common practice, in the Muslim community, to give a male child a name in which *‘Abd* is prefixed to one of the Names of Allāh.

¹ Reproduced for the convenience of the reader, with slight modifications from the version printed on pp. xiii-xix of: Shaikh ‘Abd al-Qādir. *Revelations of the Unseen (Futūḥ al-Ghaib)*. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992.

al-Jīlānī: A surname ending in *-ī* will often indicate the bearer's place of birth. Shaikh ʿAbd al-Qādir was born in the Iranian district of Gīlān, south of the Caspian Sea, in A.H. 470/1077-8 C.E. (In some texts, the Persian spelling *Gīlānī* is used instead of the arabicized form *al-Jīlānī*. The abbreviated form *al-Jīlī*, which may also be encountered, should not be confused with the surname of the venerable ʿAbd al-Karīm al-Jīlī, author of the celebrated work *al-Insān al-Kāmil*, who came from Jīl in the district of Baghdād.)

Let us now consider a slightly longer version of the Shaikh's name, as it occurs near the beginning of *Al-Faṭḥ ar-Rabbānī* [*The Sublime Revelation*]: *Sayyidunā 'sh-Shaikh Muḥyi'd-Dīn Abū Muḥammad ʿAbd al-Qādir (Raḍiya'llāhu 'anh)*.

Sayyidunā 'sh-Shaikh: “Our Master, the Shaikh.” A writer who regards himself as a Qādirī, a devoted follower of Shaikh ʿAbd al-Qādir, will generally refer to the latter as *Sayyidunā* [our Master], or *Sayyidī* [my Master].

Muḥyi'd-Dīn: “Reviver of the Religion.” It is widely acknowledged by historians, non-Muslim as well as Muslim, that Shaikh ʿAbd al-Qādir displayed great courage in reaffirming the traditional teachings of Islām, in an era when sectarianism was rife, and when materialistic and rationalistic tendencies were predominant in all sections of society. In matters of Islamic jurisprudence [*fiqh*] and theology [*kalām*], he adhered quite strictly to the highly “orthodox” school of Imām Aḥmad ibn Ḥanbal.

Abū Muḥammad: “Father of Muḥammad.” In the Arabic system of nomenclature, a man's surnames usually include the name of his first-born son, with the prefix *Abū* [Father of—].

Raḍiya'llāhu 'anh: “May Allāh be well pleased with him!” This benediction is the one customarily pronounced—and spelled out in writing—after mentioning the name of a Companion of the Prophet (Allāh bless him and give him peace). The preference for this particular invocation is yet another mark of the extraordinary status held by Shaikh ʿAbd al-Qādir in the eyes of his devoted followers.

Finally, we must note some important elements contained within this even longer version: *al-Ghawth al-A‘zam Sulṭān al-Awliyā’ Sayyidunā ‘sh-Shaikh Muḥyi’-d-Dīn ‘Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusainī (Raḍiya’llāhu ‘anh)*.

al-Ghawth al-A‘zam: “The Supreme Helper” (or, “The Mightiest Succor”). *Ghawth* is an Arabic word meaning: (1) A cry for aid or succor. (2) Aid, help, succor; deliverance from adversity. (3) The chief of the Saints, who is empowered by Allāh to bring succor to suffering humanity, in response to His creatures’ cry for help in times of extreme adversity.

Sulṭān al-Awliyā’: “The Sultan of the Saints.” This reinforces the preceding title, emphasizing the supremacy of the *Ghawth* above all other orders of sanctity.

al-Ḥasanī al-Ḥusainī: “The descendant of both al-Ḥasan and al-Ḥusain, the grandsons of the Prophet (Allāh bless him and give him peace).” To quote the Turkish author, Shaikh Muzaffer Ozak Efendi (may Allāh bestow His mercy upon him): “The lineage of Shaikh ‘Abd al-Qādir is known as the Chain of Gold, since both his parents were descendants of the Messenger (Allāh bless him and give him peace). His noble father, ‘Abdullāh, traced his descent by way of Imām Ḥasan, while his revered mother, Umm al-Khair, traced hers through Imām Ḥusain.”

As for the many other surnames, titles and honorific appellations that have been conferred upon Shaikh ‘Abd al-Qādir al-Jīlānī, it may suffice at this point to mention *al-Bāz al-Ashhab* [The Gray Falcon].

The Author’s Life in Baghdād

Through the mists of legend surrounding the life of Shaikh ‘Abd al-Qādir al-Jīlānī, it is possible to discern the outlines of the following biographical sketch:

In A.H. 488, at the age of eighteen, he left his native province to become a student in the great capital city of Baghdād, the hub of political, commercial and cultural activity, and the center of religious learning in

the world of Islām. After studying traditional sciences under such teachers as the prominent Ḥanbalī jurist [*faqīh*], Abū Sa‘d ‘Alī al-Mukharrimī, he encountered a more spiritually oriented instructor in the saintly person of Abu’l-Khair Ḥammād ad-Dabbās. Then, instead of embarking on his own professorial career, he abandoned the city and spent twenty-five years as a wanderer in the desert regions of ‘Irāq.

He was over fifty years old by the time he returned to Baghdād, in A.H. 521/1127 C.E., and began to preach in public. His hearers were profoundly affected by the style and content of his lectures, and his reputation grew and spread through all sections of society. He moved into the school [*madrasa*] belonging to his old teacher al-Mukharrimī, but the premises eventually proved inadequate. In A.H. 528, pious donations were applied to the construction of a residence and guesthouse [*ribāṭ*], capable of housing the Shaikh and his large family, as well as providing accommodation for his pupils and space for those who came from far and wide to attend his regular sessions [*majālis*].

He lived to a ripe old age, and continued his work until his very last breath, as we know from the accounts of his final moments recorded in the Addendum to Revelations of the Unseen.

In the words of Shaikh Muzaffer Ozak Efendi: “The venerable ‘Abd al-Qādir al-Jīlānī passed on to the Realm of Divine Beauty in A.H. 561/1166 C.E., and his blessed mausoleum in Baghdād is still a place of pious visitation. He is noted for his extraordinary spiritual experiences and exploits, as well as his memorable sayings and wise teachings. It is rightly said of him that ‘he was born in love, grew in perfection, and met his Lord in the perfection of love.’ May the All-Glorious Lord bring us in contact with his lofty spiritual influence!”

The Author’s Literary Works

***Al-Faṭḥ ar-Rabbānī* [The Sublime Revelation].** A collection of sixty-two discourses delivered by Shaikh ‘Abd al-Qādir in the years A.H. 545-546/1150-1152 C.E. Arabic text published by Dār al-Albāb, Damascus,

n.d. Arabic text with Urdu translation: Madīna Publishing Co., Karachi, 1989. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992.

Even a non-Muslim scholar like D.S. Margoliouth was so favorably impressed by the content and style of *Al-Faṭḥ ar-Rabbānī* that he wrote:² “The sermons included in [this work] are some of the very best in Muslim literature: the spirit which they breathe is one of charity and philanthropy: the preacher would like to ‘close the gates of Hell and open those of Paradise to all mankind.’ He employs Ṣūfī technicalities very rarely, and none that would occasion the ordinary reader much difficulty....”

***Malḥūzāt* [Utterances].** A loosely organized compilation of talks and sayings by Shaikh ‘Abd al-Qādir, almost equal in total length to Revelations of the Unseen. Frequently treated as a kind of appendix or supplement to manuscript and printed versions of *Al-Faṭḥ ar-Rabbānī*. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992.

***Futūḥ al-Ghaib* [Revelations of the Unseen].** A collection of seventy-eight discourses. The Arabic text, edited by Muḥammad Sālim al-Bawwāb, has been published by Dār al-‘Albāb, Damascus, 1986. German translation: W. Braune. *Die Futūḥ al-Gaib des ‘Abd al-Qādir*. Berlin and Leipzig: Walter de Gruyter & Co., 1933. English translations: (1) M. Aftab-ud-Din Ahmad. *Futuh Al-Ghaib [The Revelations of the Unseen]*. Lahore, Pakistan: Sh. Muhammad Ashraf. Repr. 1986. (2) Shaikh ‘Abd al-Qādir al-Jīlānī. *Revelations of the Unseen (Futūḥ al-Ghaib)*. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992.

***Jalā’ al-Khawāṭir* [The Removal of Cares].** A collection of forty-five discourses by Shaikh ‘Abd al-Qādir. Arabic text with Urdu translation published by Maktaba Nabawiyya, Lahore, n.d. Translated from the Arabic by Muhtar Holland. Ft. Lauderdale, Florida: Al-Baz Publishing, Inc., 1997.

² In his article “‘Abd al-Qādir” in *Encyclopaedia of Islam* (also printed in *Shorter Encyclopaedia of Islam*. Leiden, Netherlands: E.J. Brill, 1961).

***Sirr al-Asrār* [The Secret of Secrets].** A short work, divided into twenty-four chapters, in which “the realities within our faith and our path are divulged.” English translation: *The Secret of Secrets by Ḥaḍrat ‘Abd al-Qādir al-Jīlānī*, interpreted by Shaykh Tosun Bayrak al-Jerrahi al-Halveti. Cambridge, England: The Islamic Texts Society, 1992.

***Al-Ḡhunya li-ṭālibī ṭarīq al-ḥaqq* [Sufficient Provision for Seekers of the Path of Truth].** Arabic text published in two parts by Dār al-Albāb, Damascus, n.d., 192 pp. + 200 pp. Translated from the Arabic (in 5 vols.) by Muhtar Holland. Hollywood, Florida: Al-Baz Publishing, Inc., 1997.

Other works attributed to Shaikh ‘Abd al-Qādir include short treatises on some of the Divine Names; litanies [*awrād/aḥzāb*]; prayers and supplications [*da‘awāt/munājāt*]; mystical poems [*qaṣā‘id*].

May Allāh forgive our mistakes and failings, and may He bestow His blessings upon all connected with our project—especially our gracious readers! Āmīn.

Muhtar Holland

About the Translator

Muhtar Holland was born in 1935, in the ancient city of Durham in the North East of England. This statement may be considered anachronistic, however, since he did not bear the name Muhtar until 1969, when he was moved—by powerful experiences in the *latihan kejiwaan* of Subud—to embrace the religion of Islām.*

At the age of four, according to an entry in his father's diary, he said to a man who asked his name: "I'm a stranger to myself." During his years at school, he was drawn most strongly to the study of languages, which seemed to offer signposts to guide the stranger on his "Journey Home," apart from their practical usefulness to one who loved to spend his vacations traveling—at first on a bicycle—through foreign lands. Serious courses in Latin, Greek, French, Spanish and Danish, with additional smatterings of Anglo-Saxon, Italian, German and Dutch. Travels in France, Germany, Belgium, Holland and Denmark. Then a State Scholarship and up to Balliol College, Oxford, for a degree course centered on the study of Arabic and Turkish. Travels in Turkey and Syria. Then National Service in the Royal Navy, with most of the two years spent on an intensive course in the Russian language.

In the years since graduation from Oxford and Her Majesty's Senior Service, Mr. Holland has held academic posts at the University of Toronto, Canada; at the School of Oriental and African Studies in the University of London, England (with a five-month leave to study Islamic Law in Cairo, Egypt); and at the Universiti Kebangsaan in Kuala Lumpur, Malaysia (followed by a six-month sojourn in Indonesia). He also worked as Senior Research Fellow at the Islamic Foundation in Leicester, England, and as Director of the Nūr al-Islām Translation Center in Valley Cottage, New York.

* The name Muhtar was received at that time from Bapak Muhammad Subuh Sumohadiwidjojo, of Wisma Subud, Jakarta, in response to a request for a suitable Muslim name. In strict academic transliteration from the Arabic, the spelling would be *Mukhtār*. The form *Muhtar* is probably more common in Indonesia than *Muhtar*, which happens to coincide with the modern Turkish spelling of the name.

His freelance activities have mostly been devoted to writing and translating in various parts of the world, including Scotland and California. He made his Pilgrimage [*Hajj*] to Mecca in 1980.

Published works include the following:

Al-Ghazālī. *On the Duties of Brotherhood*. Translated from the Classical Arabic by Muhtar Holland. London: Latimer New Dimensions, 1975. New York: Overlook Press, 1977. Repr. 1980 and 1993.

Sheikh Muzaffer Ozak al-Jerrahi. *The Unveiling of Love*. Translated from the Turkish by Muhtar Holland. New York: Inner Traditions, 1981. Westport, Ct.: Pir Publications, 1990.

Ibn Taymīya. *Public Duties in Islām*. Translated from the Arabic by Muhtar Holland. Leicester, England: Islamic Foundation, 1982.

Hasan Shushud. *Masters of Wisdom of Central Asia*. Translated from the Turkish by Muhtar Holland. Ellingstring, England: Coombe Springs Press, 1983.

Al-Ghazālī. *Inner Dimensions of Islamic Worship*. Translated from the Arabic by Muhtar Holland. Leicester, England: Islamic Foundation, 1983.

Sheikh Muzaffer Ozak al-Jerrahi. *Irshād*. Translated [from the Turkish] with an Introduction by Muhtar Holland. Warwick, New York: Amity House, 1988. Westport, Ct.: Pir Publications, 1990.

Sheikh Muzaffer Ozak al-Jerrahi. *Blessed Virgin Mary*. Translation from the Original Turkish by Muhtar Holland. Westport, Ct.: Pir Publications, 1991.

Sheikh Muzaffer Ozak al-Jerrahi. *The Garden of Dervishes*. Translation from the Original Turkish by Muhtar Holland. Westport, Ct.: Pir Publications, 1991.

Sheikh Muzaffer Ozak al-Jerrahi. *Adornment of Hearts*. Translation from the Original Turkish by Muhtar Holland and Sixtina Friedrich. Westport, Ct.: Pir Publications, 1991.

Sheikh Muzaffer Ozak al-Jerrahi. *Ashki's Divan*. Translation from the Original Turkish by Muhtar Holland and Sixtina Friedrich. Westport, Ct.: Pir Publications, 1991.

Shaikh 'Abd al-Qādir al-Jīlānī. *Revelations of the Unseen (Futūḥ al-Ghaib)*. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992

Shaikh 'Abd al-Qādir al-Jīlānī. *The Sublime Revelation (al-Fath ar-Rabbānī)*. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992

Shaikh 'Abd al-Qādir al-Jīlānī. *Utterances (Malfūzāt)*. Translated from the Arabic by Muhtar Holland. Houston, Texas: Al-Baz Publishing, Inc., 1992

Shaikh 'Abd al-Qādir al-Jīlānī. *The Removal of Cares (Jalā' al-Khawāṭir)*. Translated from the Arabic by Muhtar Holland. Ft. Lauderdale, Florida: Al-Baz Publishing, Inc., 1997

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